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LUNYORO GRAMMAR.

H. E. MANNING.

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AN ELEMENTARY LUNYORO
GRAMMAR



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AN ELEMENTARY LUNYORO GRAMMAR.

BY

H. E. MADDOX,

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY IN TORO.



LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
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PREFACE.

READERS of this book who are familiar with "A Handbook of Luganda," by G. L. Pilkington, B.A., will recognize in the following pages an attempt to follow the style and grammatical principles of that book. The writer has done thus, not only because of the excellence of those principles, but that Luganda students might with the least amount of trouble be able to familiarize themselves with Lunyoro.

As this is the first attempt to reduce to grammatical rules the ancient language of Unyoro, it may be expected that a revised edition will soon become desirable. Corrections and suggestions will, therefore, be most cordially welcomed by the present writer.

H. E. MADDOX.

KABAROLE,
March 7, 1901.

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AN ELEMENTARY LUNYORO GRAMMAR.

INTRODUCTION.

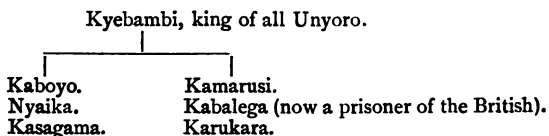
THE language herein described as Lunyoro is spoken over a very large stretch of country, but the standard adopted is that of Kabarole, the capital of the kingdom of Toro.

The difference between the language as spoken in Toro and in Unyoro (as far as one may venture to express an opinion) is of no account; and although dialectic differences occur in Lunyankole (Lunyoro as spoken in Ankole, sometimes erroneously called Luima), in Lunyamwenge, in Lunyamboga, etc., it will be found that any accurate translations into the language of Toro will be immediately intelligible to natives of Toro, Ankole, Mboga, and Unyoro up to the Murchison Falls, thus affording an immediate introduction to the natives of the Shuli country. Indeed, to quote a remark made by the late Mr. Pilkington, "I believe that this language, in different dialects, is spoken over a greater area than Luganda."

In Ankole one meets with a different pronunciation, the principal features being the softening of certain consonants (e.g. *g* and *j*), though the spelling may remain the same: and as one goes further south to Ruanda (to judge from report only), it appears that the differences become greater. Yet all the while the principles of grammar remain the same, though considerably different from those of Luganda. As this book is intended for the use of missionaries, the great advantage of careful study and differentiation of dialects

cannot be too strongly urged, with a view to the speedy evangelization of these large tracts of Central Africa.

It is not necessary to speak much of the origin of the Batoro, except to say that they came from Unyoro proper about three generations ago, and, though at first settling in the province of Mwenge, ultimately arrived in Toro, driving the original inhabitants (Banyoro of the inferior type) to the hills, where they still remain. The history of the invaders is briefly this—



Kyebambi had, among others, two sons, Kaboyo and Kamarusi respectively. The former, when he came of age, was given a possession by his father in Mwenge, known as Myeri. Not satisfied with this, he rebelled against the king his father, and, going on to Toro, established a separate kingdom. Whereupon Kyebambi followed with an army, but was met and defeated by his son, and driven back into his own country. Since that time, though sorely raided by Kabalega, Toro has been distinct from Bunyoro; for when Kasagama fled, Captain Lugard found him in Koki and restored him to his throne.

Several other tribes, having their origin on the farther or western side of the Semliki, are now included within the Protectorate, and are within easy reach. They are the Bakonjo, the Baamba, the Babira, the Bahuku, the Banyambuba, and others. Their languages are different, yet belong to the Bantu family.

Those who learn Lunyoro without having previous knowledge of Luganda or other Bantu language may find help in the following very simple remarks on general construction of verbal phrases. Lunyoro is very much older than Luganda, and consequently nearer to the original roots: to a beginner it should prove the easier of the two.

The main feature, which will immediately be noticed, is that inflection is obtained chiefly by means of prefixes, thus: *omu-ntu*, "a man;" *aba-ntu*, "men."

All nouns having the same prefix are classed together; and adjectives, pronouns, and many adverbials in agreement with them must take a similar prefix. Classes may be said to take the place of declensions.

All verbs in the infinitive mood end in the vowel *-a*, and have the prefix of the tenth class, *oku-*, which corresponds to the English preposition "to." Such verbs as *okukagamu* are not exceptions, for *-mu* is a verbal suffix (*q.v.*).

Except in the infinitive and imperative singular, no verb is complete without a pronominal prefix, indicating the subject of the sentence, whether the latter be separately expressed or not: and very often accusative and dative prefixes also are attached, though no distinction is made between these two, except that of position.

The grammar of the language includes distinctions—

In substantives, of class and number.

„ adjectives „ class and number.

„ pronouns „ class, number, person, and case.

„ verbs „ voice, mood, tense, number, and person.

Conjunctions in the English sense, e.g. "if," "until," "nor," are frequently represented by condensed phrases, and so are variable.

All words in every part of speech end in a vowel.

Two consecutive consonants are impossible. Such words as *enju* and *empyaka* do not transgress this rule; for it must be remembered that *m* or *n* before *b*, *c*, *d*, *k*, *t*, or *p* ceases to be a labial or palatal consonant, and merely causes the preceding vowel-sound to be emitted through the nose.

The following sentence will illustrate these remarks: *Omusaija omugufu alicwa ekisahi ekikoto*, "The short man will break the large milk-pot."

Omu-saija, a substantive ("man") of the first class, having the prefix *omu-*.

omu-gufu, the adjective *-gufu* ("short"), being in agreement with "man," must take the appropriate prefix *-omu*.

a-li-cwa, third person singular of the far-future indicative of the transitive verb *oku-cwa*, "to break." *A-*, pronominal prefix in agreement with the first-class substantive; *-li-*, the tense prefix for the far-future indicative; *-cwa*, the verb-stem, as above.

eki-sahi, a substantive ("milk-pot") of the fourth class, having the prefix *eki*-.

eki-koto, the adjective *-koto* ("big") in agreement with *ekisahi*.

These class prefixes, *omu*-, *eki*-, are compound, the initial vowels *o* and *e* being often omitted (*q.v.*). These vowels are very important (Chap. VIII.), and are found in substantives, adjectives, possessive pronouns, and adverbials.

Each part of speech has its own set of class prefixes. The different sets, though similar, are not identical, and must be carefully learnt.

The language is essentially syllabic; and it is well to remember this, for a long and unfamiliar-looking word will often be found to consist of a simple root, modified by the addition of prefixes or the reduplication of syllables. *Tinkakimuherayoga*, "I have never given it to him there," is simply the verb *-ha*, "give," modified in these ways.

[NOTE.—The term *Bantu* (*i.e.* "people," cp. Lunyoro *aba-ntu* as explained above) is conventionally applied to a vast number of languages spoken throughout Africa south of the equator, with the exception of the Masai and the Bushman-Hottentot areas. These languages are descended from one common tongue. Their fundamental connection was first discovered by Lichtenstein, a German naturalist, who announced the fact as far back as 1808. Lepsius, in his *Nuba Grammar* (1880), enumerates twelve characteristics of grammatical structure that distinguish the Bantu languages from all others. They are here given that they may enable missionaries to recognize fresh members of the Bantu family:—

- (1) Prefixes to nouns according to classes.
- (2) Absence of grammatical gender.
- (3) Nominal prefixes.
- (4) Personal pronouns prefixed to verbs.
- (5) Euphonic alliteration.
- (6) Use of prepositions instead of postpositions.
- (7) Position of the genitive after its governing noun.
- (8) Position of the subject before the verb, and the verb before the object.
- (9) Insertion of a pronoun after the object, and before the verb, *e.g.* "Satan (*he*) (*her*) deceived Eve."
- (10) Termination of syllables in vowels only, which may be modified by a nasal.
- (11) Frequent strengthening of the initial by a consonantal prefix, principally by a nasal.
- (12) The use of tones.

(For these and further details see R. N. Cust, *Modern Languages of Africa*, ii. 289 ff.)

The Bantu languages are spoken by Negroid natives of every variety between the extreme Negro and Hamitic types. The dominant element is undoubtedly the Negro ; but "with the black substratum are intermingled Semitic (Arab) intruders on the east coast, and elsewhere most probably Hamites, chiefly Gallas, descending from the north-east. The so-called Wa-Humas, dispersed amongst the equatorial lake populations, with whom they are slowly amalgamating, are known to be Hamitic Gallas. A distant branch of the same race are the fierce nomads of Masai-land, east of Victoria Nyanza, though probably modified by a strain of black blood. And the same process of segmentation and infiltration has obviously been going on for ages, leavening the seething masses throughout the southern half of the continent, and raising them to a somewhat higher level than that of the full-blood Sudanese aborigines" (A. H. Keane, *Ethnology*, 2nd ed. p. 272).

It thus appears that the term *Bantu* has a philological rather than an ethnological value, and corresponds to such terms as *Indo-European*, or *Mongolo-Tatar*, or *Malayo-Polynesian*, which similarly imply linguistic unity amid much physical diversity.—A. B. C.]

I.

THE ALPHABET.

THE alphabet as at present used contains these 25 symbols:—

a b c d e f g h i j k l r 'r m n o p s t u w y z.

It will be noticed that *q, v* and *x* are omitted as being unnecessary, and that two extra symbols are introduced, viz. *ī* and *'r*, which will be explained.


Needless to say, these 25 signs do not exhaust the number of distinct sounds; so that the spelling cannot be called strictly phonetic. But it is possible, by defining the use and scope of each letter, to secure a uniformity in writing which is as nearly phonetic as the use of the English alphabet will allow.

The following rules seem to be the most natural:—

a represents a variety of sounds, the longest being equivalent to the *a* in “father,” e.g. *amani*, “strength.” Shorter than this almost every grade is found, the limit being reached in such a word as *esamaga*, “blood.”

b is usually a much softer consonant than in English. In Lunyankole the lips hardly meet to pronounce it, so that the letter sounds almost like *v*. (Note that in Swahili it is actually so written, e.g. *vintu*.)

c, pronounced like *ch* in “cheese.” It is, however, not so coarse when pronounced by careful speakers, though markedly different from the Luganda pronunciation.

 Among the peasants *t*, when followed by *u* or *w*, is often sounded like this letter, as in the words *itwe*, *turagenda*. Compare the English word “congratulate” spoken carelessly.

d, as in English. It is interchangeable with *l* or *r* when

commencing a word, and must always supersede that letter when preceded by *n*, *ndora*, not *nrora*. The exception in Luganda in cases where the following syllable begins with *n* or *m* is not found here. Thus for *kinlemere* we have *kindemere*, "it beats me."

e has three distinct sounds. In the word *ego*, "yes," it is pronounced as *ai* in "pair;" in *okuleba*, "to gaze," as *a* in "day;" in *okulema*, "to reign," as *e* in "let."

f, generally pronounced like *fw*.

g, always hard. A distinguishing feature from Lunyanakole, where it is often made soft.

h, a pure aspirate. Followed by *w*, *i*, or *y*, it receives a noticeable emphasis: *omuhyo omuhyaka*, "a new knife." Observe its importance in the following examples:—

okuikiriza, to believe.

Ajwaire, He is dressed.

okuhikiriza, to fulfil.

Ajwahire, He is tired.

After *n* or *m* this letter becomes *p*; thus *nimpikiriza*, "I am fulfilling," in the place of *ninhikiriza*.

It often replaces a Luganda *w*, but not always.

i, long, as in *okuhimba*, "to lift," but short, as in *okuzina*, "to sing."

When, as often happens, this vowel is lengthened beyond that in the former example, it will be found to result from the combination of two vowels, as explained below.

i The necessity for this symbol arises in four ways:

- (i.) Substantive stems of the 5th class beginning with *i* take the class prefix *eri*:- thus *eri-ino*, "tooth," but *ama-ino*, "teeth." The singular form is therefore written *erino*. Other 5th-class stems that begin with a consonant take the prefix *i*- and initial vowel *e*-, in which case these two coalesce to form long *i*:- *eihuli*, "an egg," is pronounced and written *ihuli*; but *ihuli* without the initial vowel.
- (ii.) Verbs whose stems begin with *i* produce a double *i* or an *i* in conjunction prefixes: *nikiija*, "it is coming;" *aliiba*, "he will steal." In these cases either *ii* or *i* is admissible.
- (iii.) Verbs in 'r (*q.v.*) form their perfects by method 2, that is, by prefixing *i* to the last syllable and changing final *a* to *e*, at the same time restoring the dropped syllable. When this syllable is

-ri- (it may be *ra*, *re*, *ri*, *ro*, or *ru*), double *i*, that is, *ī*, is produced: e.g. *okuika'ra*, "to sit down." The syllable represented by the apostrophe is *-ri-*.

-ikariire, the modified stem resulting from the above rule.

-ikalire. The double *i* is pronounced as one *ī*, and the *r* is sounded like *l*.

- (iv.) Verbs in *-era* and *-ira* modify their stems in the same way, and the resulting *ei* or *ii* is pronounced as *ī*. Thus—

Okugambira, "to say to," makes *-gambiire*, pronounced *-gambīre*.

Okusemera, "to be pleasing," makes *-semeire*, pronounced *-semīre*.

It is noteworthy that wherever *ei* occurs in Lunyoro the second vowel is the stronger, and produces *ī*; but in Lunyankole the converse holds, for *e* is stronger than *i* and the two coalesce to form *e*. Perhaps both *ai* and *ei* should be regarded as variable diphthongs.

j, pronounced as in English (ct. Luganda). It replaces the *v* of Luganda in cognate words: *enjoju*, "elephant," *enjubu*, "hippo." In Lunyankole it resembles a French *j*. *k*, as in English.

l and *r* are really one letter in the native mind, the distinction being entirely one of euphony. In default of a single symbol the rule may at present be stated as follows: Between the vowels *a e* and *a i*, *o e* and *o i*, *u e* and *u i*, write *l*, but in other cases write *r*. Between *o* and *o* it is immaterial.

'r. This letter is a rolled *r*, and always indicates that a syllable has been dropped out. This syllable must be restored before the word can undergo modification. Thus—

okutaba'ra *-tabalire*, to fetch (dropped syllable *-ri-*).

okuse'ra *-seruire*, to seek (" " *-ru-*).

omu'ro (Luganda *omuliro*), fire.

okusobo'ra *-soboroire*, to explain (dropped syllable *-ro-*).

okusa'ra *-sarairi*, to be benumbed (" " *-ra-*).

okuseme'ra *-semerire*, to beseech (" " *-re-*).

m and *n* are pronounced as in English. These two letters before all stop consonants (*b*, *c*, *d*, *g*, *k*, *p*, *t*) cease to

be labial and palatal consonants respectively, and become a vowel sound voiced through the nose, which partakes of the character of the following consonant. Before *b* and *p*, which are labials, it is therefore written *m*, but *n* before all the others: *f* not being a stop consonant, these rules do not apply, and it is optional to write either. The *ng* of Luganda is unknown in Lunyoro and unpronounceable by the natives.

o, very long in *omukoto*; not so long in *okusobora*.

p, as in English. It replaces *h* after *n*; thus *okuha* makes *mpa*, not *nha*, "I give."

s, pronounced as in English. There is sometimes a tendency to substitute a double *s* for a reduplicated syllable. Thus *okusisana*, "to be like something," is often pronounced *oku'sana*. This letter is the only real example of the explosive consonants so common in Luganda. '*so*, "thy father," indicates a missing *i*, and other cases are found.

t has rather a peculiar sound. In the past this was no doubt largely due to the practice of drawing the front teeth, but even now it is different from the English *t*.

u is a very round vowel like *oo*, and never like *u* in "hunger."

w. As observed above, the Luganda *w* is often replaced by *h*; but still *w* has its own place in Lunyoro.

Compare *omuguha* (Lun.) and *omuguwa* (Lug.) a rope.

„ *okuhumura* „ and *okuwumula* „ to rest.

„ *ensaho* „ and *ensawo* „ a bag.

„ *ebaruha* „ and *ebaluwa* „ a letter.

The combination *uw* is rare, but occurs in *uwe*, *nuwe*, etc.

y is a semi-vowel. Its use is merely phonetic in adjusting awkward vowel combinations.

z is commonly pronounced like *zz*. Otherwise it requires no special mention.

The vowels *ai* are often found together. The combination is variously pronounced. In *haigura*, "above," the sound is broad like *ie* in "lie," but in *omunyaihanga* it is more like *a* in "may." It may be considered a diphthong with a considerable latitude of pronunciation. In Lunyankole it is so modified that it sounds like *ē*.

Lunyoro.
omuiru, a peasant, *abairu*.

Lunyankole.
omuiru, a peasant, *abēru*.

It will be seen at once that *e* is etymologically wrong, and a better way would be to write *abäiru*.

Certain vowel combinations, viz. *aa, ae, ao, ea, ei, ee, eo, eu, ia, ie, io, oa, oe, oo*, are not permissible. When they occur through the addition of prefixes, the difficulty may be overcome in one of three ways:—

(i.) By eliding the first in favour of the second.

(ii.) By interposing the semi-vowel *y*.

(iii.) By changing the first vowel *a* or *e* to *y*, or *o* to *w*.

It will be seen hereafter that when no ambiguity is likely to occur the first method is adopted—

Agendire kimu for *agendeire*, He has quite gone.

abana „ *abaana*, children.

Abegesa „ *abaegesa*, He teaches them.

Tinkegere „ *tinkaegere*, I have not yet learnt.

haluwe „ *haluwe*, unto him.

NOTE.—*Ndaabanta* is a curious word not yet fully understood.

When, however, this might obscure the sense, as with the pronominal prefixes *a*, *e*, and *i*, it is necessary to preserve both vowels, and *y* is interposed—

Ayanga for *aanga*, He refuses.

ayayangire „ *ayaangire*, he who denied.

Emikyo eyangire „ *eangire*, The knife refuses (to cut).

Iyafa isatu „ *iafa*, There are three (rats) dead.

But, as already stated, *ei* always becomes *i*.

Lastly, the pronominal prefixes *ki*-, *bi*-, *li*-, and sometimes *a*-, change the vowel to *y*. The second personal prefix *o* is sometimes *w*—

ekyenju for *ekienju*, a sweet banana.

Nagyombeka „ *Nagiombeka*, He is building it.

Nwwe yagikozire „ *Aagikozire*, It is he who made it.

Wajwaha? „ *Oajwaha?* Are you getting tired? (virtual present).

These rules will serve to explain Verb Tables II. and III. Save in the case of letter *s*, already noticed, the explosive consonants of Luganda are unknown. The apostrophe which precedes them in Luganda indicates that a vowel has been dropped. Lunyoro is the older language, and in cognate words the vowel will be found intact:—

Lunyoro.

omuiru, a peasant.

abaire, perfect of *okuba*.

omusaija, a man.

Luganda.

omu'du, a servant.

aba'de, he is or was.

omusa'ja, a man.

Lunyoro.

okuijura, to become full.*amaizi*, water.*omuijukuru*, descendant.*ihe*, army.

Luganda.

oku'jula, to become full.*ama'zi*, water.*omu'zukulu*, descendant.*e'gye*, army.

Some vowels are so strong that they influence others preceding them. For example—

Oliho ? How are you? becomes *Oloho* ?

Aliha ? Where is he? „ *Araha* ?

halimu, there is in „ *harumu*.

It is always the second vowel which affects the first. Possibly this may explain the prefix *-ruku-*, to be described later. It may originally have been *-li ku-*, the present tense of the verb “to be,” and the infinitive prefix: at present, however, there is no proof of this.

II.

SUBSTANTIVES.

It has been said (see Introduction) that substantives are divided into ten classes. With their proper initial vowels and prefixes these are as under :—

I.V. and Class Pref.		Substantives.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>o-mu-</i>	<i>a-ba-</i>	<i>omusaija</i> , a man	<i>abasaija</i> .
2. <i>o-mu-</i>	<i>e-mi-</i>	<i>omuhanda</i> , a path	<i>emihanda</i> .
3. <i>e-n-</i> or <i>e-ny-</i>	<i>e-n-</i> or <i>e-ny-</i>	<i>enyomyo</i> , a post	<i>enyomyo</i> .
4. <i>e-ki-</i>	<i>e-bi-</i>	<i>ekisika</i> , partition	<i>ebisika</i> .
5. <i>e-ri-</i>	<i>a-ma-</i>	<i>erino</i> , a tooth	<i>amaino</i> .
or <i>i</i>	<i>a-ma-</i>	<i>ihuli</i> , an egg	<i>amahuli</i> .
6. <i>o-ru-</i>	<i>e-n-</i>	<i>oruhu</i> , a skin	<i>empu</i> .
7. <i>a-ka-</i>	<i>o-bu-</i>	<i>akacweka</i> , a piece	<i>obucweka</i> .
8. <i>o-tu-</i>	—	<i>otuzi</i> , a little water	—
9. <i>a-ha-</i>	—	<i>ahandi</i> , elsewhere	—
10. <i>o-ku-</i>	<i>a-ma-</i>	<i>okuju</i> , knee	<i>amaju</i> .

CLASS I.—In this class are found most substantives denoting human beings, and *omucwezi*, the spirit worshipped by the Banyoro. *Ruhanga*, "God," is included, and also *Omwoyo Ogurukwera*, "Holy Spirit," notwithstanding that the attribute "holy" has the concord of the second class. A few substantives denoting human beings will be found in the third and fourth classes. *Omuzimu*, an evil spirit, belongs to the second class. With a few exceptions, such as *Nanka*, *nyakatagara*, and *Ruhanga*, words in this class take the prefixes as given above.

CLASS II contains all words in *omu-* not belonging to Class I. Names of trees will usually be found herein.

CLASS III, besides including a large number of regular substantives, that is, with prefix *en-*, contains a number of words which have no prefix, but only the I.V. *e-*: *esamaga*, "blood," *eharaiga*, "dried banana leaves," *eboha*, "fox," and others. Foreign words and names of countries and places

are usually treated as belonging to this class, and, in addition, some words denoting human beings: *enganjani*, "friend," *enfuzi*, "orphans."

CLASS IV includes nouns of every description, and even a few abstract qualities, e.g. *ekiniga*, "anger." This class is sometimes used to denote magnitude: *omuyaga*, "a wind," *ekiyaga*, "a great wind." Words denoting human beings when found in this class will be found to imply contempt: *ekigwagwa*, "a silly person," *ekifa munwa*, "a dumb person."

CLASS V requires special attention. Substantives belonging to it fall into two divisions; those whose stems begin with the vowel *i*, and those whose stems begin with a consonant. The former take the singular prefix *eri-*, producing *i*; thus—

erino, a tooth.

eriso, an eye.

amaino, teeth (stem *-ino*).

amaiso, eyes (, , *-iso*).

The latter, by far the more numerous, take the initial vowel *e* and the prefix *i*, which two together make *i*:—

ihuli, an egg.

ihe, an army.

ibara, a name.

ihiga, cooking-stone.

amahuli, eggs.

amahe, armies.

amabara, names.

amahiga, cooking-stones.

The plural prefix is the same in both cases. It is important to notice that both I.V. and class prefix are included in the long *i*. When the I.V. is left out, the *i* is shortened, but not omitted.

CLASS VI.—The plural of this class is similar to that of the third class. When doubt occurs, the singular form will decide the case. If the singular I.V. be dropped, *r* often becomes *d*. Words whose stems begin with *h* (*oru-hasi*, "biting ant") in the plural form change *h* to *p* (*empasi*), owing to the influence of the preceding *n*.

Orubingo, "jungle grass," is strictly a collective noun without a plural, *ibingo*, *amabingo*, denoting the separate reeds: but the distinction has become obscured, and *orubingo* is commonly used for a single reed.

CLASS VII.—A diminutive class. The names of almost all concrete things may be modified by substituting the prefix *aka-* for the usual one to express diminution of size—

akana, a little child, *obwana*.

akacweka, a small piece, *obucweka*.

Many words of this class are found in the plural only. They mostly represent abstract qualities, as is the case in Luganda also; but it is to be noted that, unlike the Luganda usage, this class does not express adverbials of manner, which belong to the tenth class, e.g. *okurungi*, "well," and *okubi*, "badly."

Africans appear to have little conception of a purely abstract idea. The following, to account for such words as "goodness," "evil," "humility," etc., is quoted from *A Handbook of Luganda*: "However, an abstract idea can only be obtained by comparing a number of concrete objects, all of which share in this abstract quality; hence, perhaps, the plural form."

Negative infinitives when used substantively come into this class—

Obutagonzangana, mutual unneighbourliness.

CLASS VIII.—This also is a diminutive class, but it represents the idea of a small quantity: e.g. *otuizi*, "a little drop of water." *Oturo*, "sleep," belongs to this class. There is no plural.

CLASS IX always conveys the idea of place. As in Luganda, it contains no true substantives, but is very largely used in adverbials and prepositions. *Ahantu*, "anywhere," and *ahandi*, "elsewhere," often take the place of substantives.

CLASS X.—With few exceptions, substantives of this class are verbal infinitives. The plural prefix when existent is *ama*—

okutu, an ear.

okuju, a knee.

okugenda, to go.

okugaruka, to return.

amatu, ears.

amaju, knees.

amagenda, the going.

amagaruka, the returning.

The use of the infinitive as a verbal noun is even more common in Lunyoro than in Luganda.

Some substantive stems may be used in any class to suit some other substantive with which they are in apposition. For example, *-tahi* means "companion," "neighbour," or "fellow."

CLASS I. *omutahi*, *abatahi*.

„ 2. *omutahi*, *emitahi*.

„ 3. *entahi*, *entahi*.

„ 4. *ekitahi*, *ebitahi*.

CLASS 5. *itahi*, *amatahi*.

„ 6. *orutahi*, *entahi*.

„ 7. *akatahi*, *obutahi*.

„ 10. *okutahi*, *amatahi*.

The plurals are not common.

III.

VERBS.

THE verb in Lunyoro is the most important and highly developed of the parts of speech; from it other parts can be improvised when the exact word is wanting. It is inflected for voice, mood, and tense: number and person are indicated by the use of pronominal prefixes. These prefixes corresponding to "he," "she," "it," etc., will be found in Chapter V., having forms appropriate to each of the ten classes, singular and plural, in which the subject of the sentence may be found.

The following general principles are to be observed:—

(1) All infinitives end in *-a*, and take the prefix *oku-*, which is roughly equivalent to the English "to."

(2) The stem undergoes two changes in forming the different tenses—

(a) Modification, e.g. *oku-genda*, *-genzire*.

(b) Change of final *a* to *e*, e.g. *oku-genda*, *-gende*.

(3) To form the different tenses special prefixes are attached to one of these stem forms. They are called tense prefixes, and must be distinguished from pronominal prefixes.

(4) To complete the verb for use in a sentence one or more pronominal prefixes are needed.

Example of a verbal phrase.

A-ka-rora, "he saw." *A-*, pronominal prefix, third pers. sing., first class; *-ka-*, tense prefix in far-past time; *-rora*, unmodified stem of the verb *okurora*, "to see."

(5) Negative tenses are commonly formed from the positive form by means of the negative prefix *t-* or *ta*; but sometimes the form of the tense is completely changed.

The latter form, *ta*, is always used when the negative is inverted, *i.e.* placed after the pronoun.

(6) In relative phrases special forms are often used, both positive and negative, and must be employed—

(a) For a relative phrase, whether the relative prefix refers to persons, things, time, place or manner. Examples—

ayagenzire, he who went—a person.

ekyagenzire, the thing that went—a thing.

obuyagenzire, when he went—time.

nambere yagenzire, whither he went—place.

okuyagenzire, the manner in which he went—manner.

(b) After any form of the copula (see p. 62)—

Nukwo yakozire ati, That is how he did it.

Nikyo ndukubagambi'ra, Therefore I say unto you.

Nubwo ndukuija, I have just come (lit. It is now that I am coming).

Nuho twaraire hanu, This is where we slept.

Ninyowe nakozire kinu, It is I who did this.

Note that in all these latter cases the direct and not the relative pronominal prefix is used even in the third person. Thus, *nibo bafire*, not *nibo abafire*, "it is they who are dead." But it must be carefully observed that a relative phrase in apposition to the subject must be in the third person: *iwe aikalire hansi, oije hanu*, "you who are sitting on the ground, come here."

In the following table four forms will be found for most of the tenses, viz. the positive and negative in direct phrases, and the positive and negative in relative phrases. To avoid confusion the pronouns are given in the first class only. "It" or "they," referring to substantives in other classes, must be translated by the prefix for that class.

VERB-TABLE I.

CONJUGATION OF THE REGULAR VERB *OKUTERA*, "TO BEAT."Simple stem, *-tera*.Modified stem, *-tĭre*.

INFINITIVE MOOD.

okutera, to beat (infinitive).*okutera*, beating (verbal noun).*okutatera*, not beating (negative infinitive).*obutatera*, not beating (negative verbal noun).

IMPERATIVE MOOD.

Present.	2 Sing. <i>tera</i> , beat. 2 Plu. <i>mu-tere</i> , beat (ye).	<i>o-ta-tera</i> , do not beat. <i>mu-ta-tera</i> , do not (ye) beat.
Near-future.	2 Sing. <i>o-tere</i> , thou art to beat. 2 Plu. <i>mu-tere</i> , ye are to beat.	<i>o-ta-tera</i> , thou art not to beat. <i>mu-ta-tera</i> , ye are not to beat.
Far-future.	2 Sing. <i>o-li-tera</i> , thou wilt beat. 2 Plu. <i>mu-li-tera</i> , ye will beat.	<i>o-ta-li-tera</i> , thou shalt not beat. <i>mu-ta-li-tera</i> , ye shall not beat.
Continuous-future.	2 Sing. <i>o-tere-ge</i> , thou must beat. 2 Plu. <i>mu-tere-ge</i> , ye must beat.	<i>o-ta-li-tera</i> or <i>o-ta-tera-ga</i> (<i>vide</i> explanation). <i>mu-ta-li-tera</i> or <i>mu-ta-tera-ga</i> .

NOTE.—Throughout this table the English given is only approximate; the uses of the tenses are more particularly described in the notes which follow.

INDICATIVE MOOD (DIRECT PHRASE).

	INDICATIVE MOOD (DIRECT PHRASE).	
	Positive.	Negative.
Present-indefinite.	Sing. 1 <i>n-tera</i> , I (etc.) beat.	<i>ti-n-tera</i> , I (etc.) do not beat.
	2 <i>o-tera</i>	<i>t-o-tera</i>
Plu.	3 <i>a-tera</i>	<i>t-a-tera</i>
	1 <i>tu-tera</i>	<i>ti-tu-tera</i>
	2 <i>mu-tera</i>	<i>ti-mu-tera</i>
	3 <i>ba-tera</i>	<i>ti-ba-tera</i>
Present-imperfect.	Sing. 1 <i>ni-n-tera</i> , I (etc.) am beating.	<i>ti-n-duku-tera</i> , I (etc.) am not beating.
	2 <i>n-o-tera</i>	<i>t-o-ruku-tera</i>
Plu.	3 <i>n-a-tera</i>	<i>t-a-ruku-tera</i>
	1 <i>n-tu-tera</i>	<i>ti-tu-ruku-tera</i>
	2 <i>ni-mu-tera</i>	<i>ti-mu-ruku-tera</i>
	3 <i>n-ba-tera</i>	<i>ti-ba-ruku-tera</i>
Virtual-present.	Sing. 1 <i>n-a-tera</i> (<i>vide</i> explanation).	<i>ti-n-a-tera</i> (<i>vide</i> explanation).
	2 <i>w-a-tera</i>	<i>ti-w-a-tera</i>
Plu.	3 <i>y-a-tera</i>	<i>ti-y-a-tera</i>
	1 <i>tw-a-tera</i>	<i>ti-tw-a-tera</i>
	2 <i>mw-a-tera</i>	<i>ti-mw-a-tera</i>
	3 <i>b-a-tera</i>	<i>ti-b-a-tera</i>
Near-future.	Sing. 1 <i>n-da-tera</i> , I (etc.) shall beat.	<i>ti-n-tere</i> , I (etc.) shall not beat.
	2 <i>o-ra-tera</i>	<i>t-o-tere</i>
Plu.	3 <i>a-ra-tera</i>	<i>t-a-tere</i>
	1 <i>tu-ra-tera</i>	<i>ti-tu-tere</i>
	2 <i>mu-ra-tera</i>	<i>ti-mu-tere</i>
	3 <i>ba-ra-tera</i>	<i>ti-ba-tere</i>
Far-future.	Sing. 1 <i>n-di-tera</i> , I (etc.) shall beat.	<i>ti-n-di-tera</i> , I (etc.) shall not beat.
	2 <i>o-li-tera</i>	<i>t-o-li-tera</i>
Plu.	3 <i>a-li-tera</i>	<i>t-a-li-tera</i>
	1 <i>tu-li-tera</i>	<i>ti-tu-li-tera</i>
	2 <i>mu-li-tera</i>	<i>ti-mu-li-tera</i>
	3 <i>ba-li-tera</i>	<i>ti-ba-li-tera</i>

INDICATIVE MOOD (DIRECT PHRASE).

	Positive.		Negative.
	Sing.	Plu.	
Present-perfect.	1	<i>n-tīre</i> , I (etc.) have beaten (<i>vide</i> explanation).	<i>ti-n-tīre</i> , I (etc.) have not beaten.
	2	<i>o-tīre</i>	<i>t-o-tīre</i>
	3	<i>a-tīre</i>	<i>t-a-tīre</i>
	1	<i>tu-tīre</i>	<i>ti-tu-tīre</i>
	2	<i>mu-tīre</i>	<i>ti-mu-tīre</i>
	3	<i>ba-tīre</i>	<i>ti-ba-tīre</i>
Near-past.	Sing. 1	<i>n-tīre-ge</i> , I (etc.) did beat.	<i>ti-n-tīre-ge</i> , I (etc.) did not beat.
	2	<i>o-tīre-ge</i>	<i>t-o-tīre-ge</i>
	3	<i>a-tīre-ge</i>	<i>t-a-tīre-ge</i>
	Plu. 1	<i>tu-tīre-ge</i>	<i>ti-tu-tīre-ge</i>
	2	<i>mu-tīre-ge</i>	<i>ti-mu-tīre-ge</i>
	3	<i>ba-tīre-ge</i>	<i>ti-ba-tīre-ge</i>
Far-past.	Sing. 1	<i>n-ka-tera</i> , I (etc.) did beat.	<i>n-ta-tere</i> , I (etc.) did not beat.
	2	<i>o-ka-tera</i>	<i>o-ta-tere</i>
	3	<i>a-ka-tera</i>	<i>a-ta-tere</i>
	Plu. 1	<i>tu-ka-tera</i>	<i>tu-ta-tere</i>
	2	<i>mu-ka-tera</i>	<i>mu-ta-tere</i>
	3	<i>ba-ka-tera</i>	<i>ba-ta-tere</i>
The "not-yet" tense.	Sing. 1		<i>ti-n-ka-tīre</i> , I (etc.) have not yet beaten.
	2		<i>t-o-ka-tīre</i>
	3		<i>t-a-ka-tīre</i>
	Plu. 1		<i>ti-tu-ka-tīre</i>
	2		<i>ti-mu-ka-tīre</i>
	3		<i>ti-ba-ka-tīre</i>
The "never" tense.	Sing. 1		<i>ti-n-ka-tera-ga</i> , I (etc.) have never beaten.
	2		<i>t-o-ka-tera-ga</i>
	3		<i>t-a-ka-tera-ga</i>
	Plu. 1		<i>ti-tu-ka-tera-ga</i>
	2		<i>ti-mu-ka-tera-ga</i>
	3		<i>ti-ba-ka-tera-ga</i>
Continuous far-past.	Sing. 1	<i>n-a-tera-ga</i> , I (etc.) used to beat.	(For "I used not to beat" use the compound tense <i>nkaba ntatera</i> .)
	2	<i>w-a-tera-ga</i>	
	3	<i>y-a-tera-ga</i>	
	Plu. 1	<i>tw-a-tera-ga</i>	
	2	<i>mw-a-tera-ga</i>	
	3	<i>b-a-tera-ga</i>	

INDICATIVE MOOD (RELATIVE PHRASE).

Present-fect.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 (<i>n-tire</i>), I (etc.) who have beaten.	2 (<i>o-tire</i>) 3 (<i>a-tire</i>) 1 (<i>tu-tire</i>) 2 (<i>mu-tire</i>) 3 (<i>aba-tire</i>)	(<i>n-ta-tire</i>), I (etc.) who have not beaten. (<i>o-ta-tire</i>) (<i>a-ta-tire</i>) (<i>tu-ta-tire</i>) (<i>mu-ta-tire</i>) (<i>aba-ta-tire</i>)	
Near-past.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 (<i>n-tire-ge</i>), I (etc.) who beat.	2 (<i>o-tire-ge</i>) 3 (<i>a-tire-ge</i>) 1 (<i>tu-tire-ge</i>) 2 (<i>mu-tire-ge</i>) 3 (<i>aba-tire-ge</i>)	(<i>n-ta-tire-ge</i>), I (etc.) who did not beat. (<i>o-ta-tire-ge</i>) (<i>a-ta-tire-ge</i>) (<i>tu-ta-tire-ge</i>) (<i>mu-ta-tire-ge</i>) (<i>aba-ta-tire-ge</i>)	
Far-past.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 (<i>n-a-tire</i>), I (etc.) who beat.	2 (<i>w-a-tire</i>) 3 (<i>a-ya-tire</i>) 1 (<i>tw-a-tire</i>) 2 (<i>mw-a-tire</i>) 3 (<i>ab-a-tire</i>)	(<i>n-ta-ra-tire</i>), I (etc.) who did not beat. (<i>o-ta-ra-tire</i>) (<i>a-ta-ra-tire</i>) (<i>tu-ta-ra-tire</i>) (<i>mu-ta-ra-tire</i>) (<i>aba-ta-ra-tire</i>)	
The "not-yet" tense.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 (<i>n-ta-ka-tire</i>), I (etc.) who have not yet beaten. 2 (<i>o-ta-ka-tire</i>) 3 (<i>a-ta-ka-tire</i>) 1 (<i>tu-ta-ka-tire</i>) 2 (<i>mu-ta-ka-tire</i>) 3 (<i>aba-ta-ka-tire</i>)			
The "never" tense.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 (<i>n-ta-ka-tera-ga</i>), I (etc.) who have never beaten. 2 (<i>o-ta-ka-tera-ga</i>) 3 (<i>a-ta-ka-tera-ga</i>) 1 (<i>tu-ta-ka-tera-ga</i>) 2 (<i>mu-ta-ka-tera-ga</i>) 3 (<i>aba-ta-ka-tera-ga</i>)			
Continuous far-past.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 (<i>n-a-tera-ga</i>), I (etc.) who used to beat. 2 (<i>w-a-tera-ga</i>) 3 (<i>a-ya-tera-ga</i>) 1 (<i>tw-a-tera-ga</i>) 2 (<i>mw-a-tera-ga</i>) 3 (<i>ab-a-tera-ga</i>)		(For "I who used not to beat" use the same compound tense as for the direct phrase, <i>Ninyowe nkaba ntatera</i> , "It is I who used not to beat.")	

SUBJUNCTIVE MOOD (DIRECT PHRASE).

Aorist.	Positive.		Negative.
	Sing. 1	<i>n-tere</i> , that I (etc.) may beat.	
	2	<i>o-tere</i>	
	3	<i>a-tere</i>	
	Plu. 1	<i>tu-tere</i>	
	2	<i>mu-tere</i>	
	3	<i>ba-tere</i>	<i>n-ta-tera</i> , that I (etc.) may not beat. <i>o-ta-tera</i> <i>a-ta-tera</i> <i>tu-ta-tera</i> <i>mu-ta-tera</i> <i>ba-ta-tera</i>

CONDITIONAL MOOD (DIRECT PHRASE).

Near-past.	Sing. 1 <i>n-ku-tire</i> , I (etc.) might have beaten.		<i>ti-n-ku-tire</i> , I (etc.) might not have beaten. <i>t-o-ku-tire</i> <i>t-a-ku-tire</i> <i>ti-tu-ku-tire</i> <i>ti-mu-ku-tire</i> <i>ti-ba-ku-tire</i>
	2	<i>o-ku-tire</i>	
	3	<i>a-ku-tire</i>	
	Plu. 1	<i>tu-ku-tire</i>	
	2	<i>mu-ku-tire</i>	
	3	<i>ba-ku-tire</i>	
Far-past.	Sing. 1 <i>n-aku-tire</i> , I (etc.) might have beaten.		<i>ti-n-aku-tire</i> , I (etc.) might not have beaten. <i>ti-w-aku-tire</i> <i>ti-y-aku-tire</i> <i>ti-tw-aku-tire</i> <i>ti-mw-aku-tire</i> <i>ti-b-aku-tire</i>
	2	<i>w-aku-tire</i>	
	3	<i>y-aku-tire</i>	
	Plu. 1	<i>tw-aku-tire</i>	
	2	<i>mw-aku-tire</i>	
	3	<i>b-aku-tire</i>	

NOTE.—For present conditional a compound tense is required, which is formed with the virtual present of the verb “to be :” *naba nintera*, “I should be beating ;” *naba nyikalire*, “I should be seated.” See also p. 76 for conditional sentences.

The foregoing table includes practically all the simple tenses of a Lunyoro verb, there being but one conjugation. Given the simple and modified stems of any verb, all the tenses may be formed upon this model. Compound tenses formed with the auxiliary verb "to be" will be found on page 42f. The moods are five in number: infinitive, imperative, indicative, subjunctive, and conditional.

The INFINITIVE, expressing abstractly the idea of the verb, is formed by adding the tenth-class prefix to the simple stem. Its uses are:

As an infinitive—

Ayangire okutera, He has refused to beat.

As a participle—

Okutatera kiki? Why don't you beat? (lit. not beating, what?)

As a verbal noun—

okugonza kwa Ruhanga, the love of God.
obutasemererwa, unhappiness.

N.B.—Almost every infinitive can be used as a substantive. There are two negative forms—

(a) With the inverted negative prefix *-ta-*; and

(b) With the 7th class prefix *-obu-* in substitution, and the inverted negative prefix.

The second form is used as a verbal noun only.

The IMPERATIVE mood has four tenses—

(a) The *present*, which in the singular is the verb-stem in the simple form, and in the plural follows the subjunctive. The negative requires the pronominal prefix and the inverted negative prefix. Its use is to give a simple command—

Genda ahandi, Go somewhere else; *Otaija hanu*, Do not come here.

(b) The *near-future* is identical in form with the subjunctive, but the negative is the same as in the present tense. This tense is used when the command is to take place but a few hours hence—

Muije nyenkya, Come (ye) in the morning.

(c) The *far-future* has the same form as the far-future

indicative, and its use is to give a command which shall take effect beyond the limit of the near-future tense—

Mulijja ijweri, Come the day after to-morrow.

The negative is formed by adding the inverted negative prefix—

Mutaliija ijo, You are not to come to-morrow.

(*d*) The *continuous-future* is in the form of the subjunctive with the suffix *-ge*. It expresses a command to be obeyed for a time, on several occasions, or habitually, or denotes an action to be more or less prolonged—

Muijege obukyabukya, Come every morning.

Muikalege hanu, Stay here for a while.

There are two negatives : the first, which is the same as in the far-future imperative, expresses total prohibition—

Otalihangi'ra mutahi wawe, Thou shalt not bear false witness against thy neighbour ;

and the second, which resembles the negative-present imperative with the suffix *-ga*, and expresses limited prohibition—

Otaijaga ebiro musanju, Don't come for seven days.

The INDICATIVE mood states facts and asks questions. It is also used in the protasis (or first part) of conditional sentences. It has ten simple tenses—

(*a*) The *present-indefinite* expresses customary action, or is used as an Aorist. It has no tense prefix, and requires the pronouns only—

Ndara Kabarole, I live at Kabarole.

Abandi balya obura, abandi balya ebitakuli, Some eat millet, others eat sweet potatoes.

The negative is made by the negative prefix *t-*, which when necessary is conjoined with the vowel most suitable for euphony—

Togenda, You do not go.

Tibagenda, They do not go.

Orubango turucweka bwangu, The spear-shaft does not break easily.

(*b*) The *present-imperfect* indicates that the action is still continuing, *i.e.* it is imperfect in present time. The tense

prefix is *n-*, or *n-* with a vowel, which precedes the pronominal prefix—

Naija onu muhanda, He is coming along the road.

Nokora ki? What are you doing?

Ntutegeresa mukama waitu, We are expecting our master.

In the negative the tense prefix *-ruku-* follows the pronominal prefix, the negative prefix *t-* remaining as in the last tense.

Tarukugonza muntu ugu, He does not love that man.

Tindukugamba, I am not speaking.

This tense has another use, viz. to translate the present participle as explained on page 43. But the following caution should be carefully observed: Owing to the fact that hitherto all education in Toro has been carried on in Luganda, this tense has become confounded with the narrative tense of that language, and is habitually used by numbers to express sequence of action. There is considerable justification for it, inasmuch as in these languages present participles are frequently used for the principal verbs in a narration; but ambiguity often occurs, to avoid which it will be found better to adhere to the true Lunyoro idiom, which is to use the tense next described below.

(c) The *virtual-present*. This is a peculiar tense, which seems to belong to Lunyoro only. It suggests that something has just happened, is in danger of happening, or (rarely) has been happening up to the present. The tense prefix is *-a-*, following the pronoun—

Ekitoke kyakutera, The plantain tree is about to strike you.

Twajwaha, We are getting tired.

Omu'ro gwanyokya, The fire nearly burnt me.

Iyafa isatu, There are three dead (spoken of rats which a man had just killed).

Wagenda? Are you off?

Twasisa ebiragiro byawe, We have offended against Thy laws.

The negative is not often used, but may be found in narration—

Nkagenda okumurora, tinamubona, I went to see him, (but) did not see him.

This tense is also used in narratives to express sequence. The true Lunyoro idiom is to commence a narrative in the tense appropriate to the time (say far-past) and to continue

with the virtual-present, reverting to the original tense when it is desired to rearrest the attention or to bring some action into prominence. The present imperfect (or *n*-tense) may be used where the verb indicates something simultaneous in action though subsequent in narration. Example—

Nkagenda (F.P.) Katwe, narora (V.P.) Kimbugwe, namusaba (V.P.) okumpa ekisura. Baitu akanga (F.P.) nagamba (P.I.) ati Tindukusobora kukuha ekisura kinu, kyomujungu owa Kabarole. Yarugayo (V.P.) nataha (P.I.) omu nju, yagaruka (V.P.) namberendi alesere (Perf. Part.) ekisura ekirungi muno ekirukwera tititi, yakimpa (V.P.) nangambira (P.I.) ati Twara kinuna, nikyo kirukukira. Kandi nyowe nkanusima muno, narugayo (V.P.) nintaha (P.I.) hanu.

"I went to Katwe, and saw Kimbugwe, and asked him to give me some salt. But he refused, and said (=saying), I cannot give you this salt, it belongs to the European at Kabarole. And he went away and entered (= entering) into the house, and came back to me again, bringing (= having brought) some beautiful salt, extraordinarily white, and he gave it to me and said, Take this, it is the best. So I thanked him very much, and left and came (= coming) home here." *

(*d*) The *near-future* tense is limited in use to a few hours, never exceeding twenty-four. In any case it may not be used with the word *ijo*, "to-morrow." The tense prefix is *-ra* :

Turahika nyenkya, We shall arrive in the morning.

In the negative the final *a* of the stem becomes *e*—

Tincumbe hati, I shall not cook to-day,

but the negative present imperfect also is in common use.

(*e*) The *far-future* is used for time beyond the limit of the near-future tense. The negative is regular, that is, merely takes the negative prefix—

Aligaruka ijo, He will return to-morrow.

Tulihika ijweri, We shall arrive the day after to-morrow.

(*f*) The *present-perfect* tense expresses action or state complete at the moment of speaking. It employs the modified stem without a tense prefix. The negative is regular—

* The earlier translations in Lunyoro made little or no use of this tense, for the educated Batoro repudiated it as being a peasant's expression. But latterly the question has been carefully discussed and a general agreement arrived at (supported by the king) that the above idiom is correct, and the use of the *n*-tense an innovation.

Nyikalire, I am sitting down (*i.e.* I have seated myself).

Tujwahire, We are tired (*i.e.* We have become tired).

Afire, He is dead (*i.e.* He has just died).

Agensire, He is gone (*i.e.* He has taken his departure).

This tense does *not* translate the English "I have done." For example, "I have heard" (certain news) must be rendered by the time of hearing, and not by this present-perfect. Examples will be found under the far-past tense.

(g) The *near-past* tense. This tense is only used with certain verbs, whose action is definite and not prolonged. The modified stem has the suffix *-ge*—

Afirege nyenkya, He died this morning ;

but,

Nyikaire nyenkya Butanuka, I stayed this morning at Butanuka, because this latter verb does not express decisive action, so that the form of the present-perfect is used. For the same reason the negative also takes the present-perfect form.

(h) The *far-past* tense must be used when any time in the past beyond yesterday afternoon is in question, or when the adverb *ijo* is employed. The tense prefix is *-ka-*, and the stem is unmodified—

Akacwa orubingo arununa, He broke this reed.

As above noted, this tense is often the only one that can express the English perfect—

Nkabunga omu nsi nyingi, I have visited many lands.

Tukahu'ra namatu, We have heard with our ears.

The negative is irregular, having the inverted negative prefix and the final *a* changed to *e*—

Niarole nanka, I did not see so-and-so.

(i) The *continuous far-past*. This differs from the last-named tense in indicating action more or less continuous or habitual. The tense prefix is *-a-*, with the addition of the suffix *-ga-* :

Yatambiraga abarwaire, He used to tend the sick.

(j) The "*not-yet*" tense may be used in the form given for action not yet complete in present time. The tense prefix is *-ka-*, and the stem is modified—

Tibakagensire, They have not yet gone.

But for past and future time the auxiliary must be employed (see compound tenses).

(k) The “never” tense not merely negatives the continuous-past, but definitely expresses a contrary habit; in fact, it denotes total denial. It is built upon the unmodified stem, with the tense prefix *-ka-* and the suffix *-ga*—

Tinkahu'raga, I have never heard.

Takagendaga Bulaya, He has never been to Europe.

It must not be confounded with the “not-yet” tense; for, although the former often includes the latter, the converse is not true.

The SUBJUNCTIVE mood has but two tenses: (a) an *aorist*, which can be used for any time, and (b) a *continuous* tense.

Its uses are—

- i. To supply missing persons in the imperative mood;
- ii. To express a wish—

Tugaruke, Let us return.

- iii. To express purpose—

Mira omubazi gunu, okire, Drink this medicine, that you may get well.

- iv. As a mere thought—

Kirungi barahuke bwangu, They do well to make haste.

- v. Deliberative—

Nkuhe omuhyo, Shall I give you a knife?

- vi. To express a command at second hand—

Oije (he says), You are to come.

It is often difficult to distinguish between the imperative and subjunctive moods, for many forms are common to both.

(a) The *aorist* is formed without a prefix by changing final *a* to *e*—

Mugambire aika're ahanu, Tell him to sit here.

The negative may be formed with the inverted negative prefix without changing the final *a*—

Cumba enyama etanunka, Cook the meat that it may not smell,

but very commonly a negative auxiliary is used (*okuleka*)—

Boha entama ereke kuiruka, Tie up the sheep that it may stop running away.

The distinction, if there is one, is that the first means the prevention, and the second the stopping of an act.

(b) The *continuous* subjunctive implies that the action is prolonged for a time, longer or shorter, or as a regular habit. The suffix *-ge* is added to the aorist form—

So na nyoko obatinege, Honour thy father and thy mother.

Mugambire asomege obukyabukya, Tell him to read every day.

The negative is better considered as belonging to the imperative mood.

The **CONDITIONAL** mood has two tenses: (a) *present-perfect* or *near-past*, and (b) *far-past*.

It represents one action as conditioned by, or depending on, the fulfilment of another.

(a) The *near-past* is built upon the modified stem with the tense prefix *-ku-*; and the negative is regular, except in compound tenses, when of course it is inverted—

Kukuba aizire, akutire, If he had come (to-day) he would have beaten.

Kakuba enjura egwire hati titukugenzire, If it had rained to-day, we should not have gone.

Kakuba turabire kuli titukuhikire, If we had passed that way we should not have arrived.

(b) The *far-past* is also formed upon the modified stem, but the tense prefix is *-aku-*:

Kakuba yaizire ijo tinakugenzire, If he had come yesterday, I should not have gone.

Other conditional sentences will be given in Chapter VII.

The rest of the table shows the forms used for **RELATIVE PHRASES**. In many cases the form of the tense is unchanged in the positive; but in the negative, without any exception, the negative prefix is inverted. Where first and second persons are given in brackets, it means that they are only used in certain idioms, *viz.* in conjunction with some form of the pronominal copula.

The unusual forms are as follows:—

(a) The *present-imperfect* relative. Tense prefix *-ruku-*. Besides denoting time now present, this tense is used for forming adjectives, as shown in Chapter IV.

(b) The *far-past* relative. The relative form is obtained by using the tense prefix with the modified stem—

ayagenzire ira, he who went long ago.

But a novelty is found in the negative, which takes the tense prefix *-ra-*:

atarafire ijo, he who did not die yesterday.

(c) The relative form of the *continuous far-past* is used when the action referred to was more or less prolonged—

Obutwaijaga nuho twairaire hanu, When we came, this is where we slept.

In this instance the speaker was referring to a journey from Toro to Uganda, when the action of the verb was more or less prolonged. He therefore said *obutwaijaga*, and not *obutwaizire*.

Lastly, before leaving the subject of relative phrases, we must refer to the prefix *-nyaku-*. It is probably more correctly described (without any reference to its origin) as a descriptive, and not a tense, prefix; for, unlike *-ruku-*, it conveys no idea of time, is not indispensable, and may be used for more tenses than one. It is never used in the negative. In the following examples note that, while *-nyaku-* describes, *-ruku-* does more—it identifies.

omusaija arukwombeka enju, the man who is building the house.

omusaija anyakwombeka enju, a man who builds a house.

abarukutunoba, the people who hate us (known to exist).

abanyakutunoba, people who hate us (their existence not necessarily implied).

Leta ekitabu ekinyakuli ha meza, Bring the book which is on the table (with *okuba*, to be, *-ruku-* is never used).

omuti ogunyakuloho amakwa, a stick which has thorns on it.

Leta omunyaga ogunyakurumu amaizi, Bring a pot with some water in it.

abanyakurwaire, sick people.

Leta omuntu anyakukozire kinu, Bring the man (unknown) who did this.

In every one of the above cases *-nyaku-* might be left out without affecting the time of the sentence, though the meaning would otherwise suffer. For this reason it is not termed a tense prefix.

As mentioned in Chapter I., certain vowel combinations are not allowed, but may be treated in one of three ways.

Since very many verb-stems commence with a vowel, these double vowels arise by the addition of pronominal and tense prefixes. Attention is therefore drawn to Verb-Tables II. and III. (see pp. 32, 33), which will show how to deal with them.

Further, it is to be noted that the pronominal prefix *n-* is always *ny-* before a vowel belonging to the verb-stem, but not before a class or tense prefix—

Ni-ny-ombeka enju yange, I am building my house.
obu-n-a-genzire, when I went.

Formation of Perfect, etc.

It is now necessary to know how verb-stems may be modified to form the perfect and other tenses. This is done in eight ways—

1. Monosyllabic stems form their perfects in two ways, either by changing the final *a* to *-ire*, or by adding *-ire* to the simple form—

okumwa, *-mwire*, to shave.
okuta, *-tire* or *taire*, to place.
okuha, *-haire*, to give.
okuba, *-bairre*, to be.

2. Most verbs in *-ra* and *'ra*, including prepositional verbs; polysyllables in *-na*, including all reciprocal verbs; passives in *-ebwa* and *-bwa*; and polysyllables in *-za*—form their perfects by prefixing *i* to the last syllable and changing final *a* to *e*.

okurara, *-raire*, to pass the night.
okugambira, *-gambire*, to say to.
okuika'ra, *-ikalire*, to sit down (in these verbs the dropped syllable must first be restored; thus, *ikariire*, which according to rule must be pronounced *-ikalire*).
okusé'ra, *-seruire*, to seek (dropped syllable *-ru-*).
okuterana, *-teraine*, to be in agreement.
okusemezibwa, *-semezibwe*, to be cleansed (note that *ei* becomes *i*).
okuikiriza, *-ikirize*, to agree, believe.

3. Dissyllables in *-ra*, with short vowel, and verbs in *-nda* and *-ja*, change the last two letters into *-zire*.

okukora, *-kozire*, to do or work.
okugenda, *genzire*, to go or walk.
okusengija, *-sengizire*, to strain.

[Continue at p. 34.]

VERB-TABLE II.

SPECIMEN TENSES OF THE VERB *OKWOMBKA*, 'TO BUILD,' ILLUSTRATING THE TREATMENT OF CONSECUTIVE VOWELS.Simple stem *-ombeka*.Modified stem *-ombekere*.

IMPERATIVE MOOD.

yombeka, mwombeka.

INDICATIVE MOOD.

		Positive.		Negative.	
		Sing.		Plu.	
Present-imperfect.	Sing.	1	<i>ni-n-yombeka, I (etc.) am building.</i>	<i>ti-n-duk-w-ombeka, I (etc.) am not building.</i>	
		2	<i>n-o-yombeka</i>	<i>t-o-ruk-w-ombeka</i>	
		3	<i>n-a-yombeka</i>	<i>t-a-ruk-w-ombeka</i>	
	Plu.	1	<i>n-tu-ombeka</i>	<i>ti-tu-ruk-w-ombeka</i>	
		2	<i>ni-mw-ombeka</i>	<i>ti-mu-ruk-w-ombeka</i>	
		3	<i>ni-b-ombeka</i>	<i>ti-ba-ruk-w-ombeka</i>	
Near-future.	Sing.	1	<i>n-da-yombeka, I (etc.) shall build.</i>	<i>ti-n-yombeke, I (etc.) shall not build.</i>	
		2	<i>o-ra-yombeka</i>	<i>t-o-yombeke</i>	
		3	<i>a-ra-yombeka</i>	<i>t-a-yombeke</i>	
	Plu.	1	<i>tu-ra-yombeka</i>	<i>ti-tu-ombeke</i>	
		2	<i>mu-ra-yombeka</i>	<i>ti-mw-ombeke</i>	
		3	<i>ba-ra-yombeka</i>	<i>ti-b-ombeke</i>	
Far-past.	Sing.	1	<i>n-k-ombeka, I (etc.) built.</i>	<i>n-t-ombeke, I (etc.) did not build.</i>	
		2	<i>o-k-ombeka</i>	<i>o-t-ombeke</i>	
		3	<i>a-k-ombeka</i>	<i>a-t-ombeke</i>	
	Plu.	1	<i>tu-k-ombeka</i>	<i>tu-t-ombeke</i>	
		2	<i>mu-k-ombeka</i>	<i>ti-mu-k-ombeke</i>	
		3	<i>ba-k-ombeka</i>	<i>ba-t-ombeke</i>	
The "not-yet" tense.	Sing.	1		<i>ti-n-k-ombekere, I (etc.) have not yet built.</i>	
		2		<i>t-o-k-ombekere</i>	
		3		<i>t-a-k-ombekere</i>	
	Plu.	1		<i>ti-tu-k-ombekere</i>	
		2		<i>ti-mu-k-ombekere</i>	
		3		<i>ti-ba-k-ombekere</i>	

VERB-TABLE III.

SPECIMEN TENSES OF THE VERB *OKWEMERA*, "TO STAND."Simple stem, *-em'ra*. Modified stem, *-emerire*.

IMPERATIVE MOOD.

yem'ra, *mwem're*.

INDICATIVE MOOD.

	Positive.		Negative.
	Sing.	Plu.	
Near-future.	1	<i>n-da-yem'ra</i> , I (etc.) shall stand.	<i>ti-n-yem're</i> , I (etc.) shall not stand.
	2	<i>o-ra-yem'ra</i>	<i>t-o-yem're</i>
	3	<i>a-ra-yem'ra</i>	<i>t-a-yem're</i>
	1	<i>tu-ra-yem'ra</i>	<i>ti-tu-em're</i>
	2	<i>mu-ra-yem'ra</i>	<i>ti-mw-em're</i>
	3	<i>ba-ra-yem'ra</i>	<i>ti-ba-yem're</i>
Present-perfect.	Sing. 1	<i>n-yemerire</i> , I (etc.) am standing.	<i>ti-n-yemerire</i> , I (etc.) am not standing.
	2	<i>o-yemerire</i>	<i>t-o-yemerire</i>
	3	<i>a-yemerire</i>	<i>t-a-yemerire</i>
	Plu. 1	<i>tu-emerire</i>	<i>ti-tu-emerire</i>
	2	<i>mw-emerire</i>	<i>ti-mw-emerire</i>
	3	<i>b-emerire</i>	<i>ti-b-emerire</i>
Far-past.	Sing. 1	<i>n-k-em'ra</i> , I (etc.) stood.	<i>n-ta-yem're</i> , I (etc.) did not stand.
	2	<i>o-k-em'ra</i>	<i>o-ta-yem're</i>
	3	<i>a-k-em'ra</i>	<i>a-ta-yem're</i>
	Plu. 1	<i>tu-k-em'ra</i>	<i>ba-ta-yem're</i>
	2	<i>mu-k-em'ra</i>	
	3	<i>ba-k-em'ra</i>	

All reflexive verbs are formed by prefixing *e* to the stem of the active verb. They are conjugated as above.

okubinga, to drive away.
okufora, to make, to become.
okujura, to lift off.

okwebinga, to fly for refuge.
okwefora, to pretend to be.
okwejura, to undress one's self.

Okurora, "to see," is an exception; for, though the vowel is long, the modified stem is *-rozire*.

4. Verbs in *-ba*, *-ga*, *-ha*, *-ka*, *-ma*, dissyllables in *-na*, verbs in *-ya* (excluding causatives), and verbs in *-sa*, preceded by a long vowel, change final *a* to *ire*, or *ere*, as is more euphonious.

okugamba, *-gambire*, to say, sound, etc.
okutunga, *-tungire*, to have, obtain, hold in slavery.
okutaha, *-tahire*, to arrive home, enter, etc.
okusirimuka, *-sirimukire*, to descend.
okulima, *-limire*, to dig.
okuhuna, *-hunire*, to hold one's peace.
okugaya, *-gayire*, to despise.
okusisa, *-sisire*, to do wrong.

5. Dissyllables in *-za* change *-za* into *-lize* or *-leze*.

okubaza, *balize*, to talk.
okukoza, *-koleze*, to make, to work.
okugonza, *-gondeze*, to love.
okutiza, *-tirize*, to lend.

6. Verbs in *-ta*, not being monosyllables, change *-ta* into *-sire* or *-sere*.

okuita, *-isire*, to kill.
okuleta, *-lesere*, to bring.

7. Causatives in *-ya* and all verbs in *-sa*, preceded by a short vowel, change *-ya* or *-a* into *-ize*—

okutahya, *-tahize*, to make to enter.
okugendesa, *-gendeseze*, to cause to go.

8. Passives formed by inserting *w* before the final vowel (*i.e.* *a*) of the active stem make their perfects in like manner, namely, by inserting *w* before the final vowel (*i.e.* *e*) of the perfect active stem—

		Active.	Passive.
Simple stem	...	<i>-leta</i>	<i>-letwa.</i>
Modified stem	...	<i>-lesere</i>	<i>-leserwe.</i>
Simple stem	...	<i>-rora</i>	<i>-rorwa.</i>
Modified stem	...	<i>-rozire</i>	<i>-rozirwe.</i>

Note carefully the following illustrations of rules 3 and 5—

okukira, *-kizire*, to get well, etc.
okukiza, *-kirize*, to make well.

All modified stems without any exception end in the vowel *e*.

Passive Verbs.

It is only necessary to know how to form a passive from an active stem, and the foregoing rules for modifying the stem and conjugating the verb will then apply.

Passive stems are formed in two ways—

(a) By inserting *w* before the final *a*.

(b) By changing the final *a* to *-ebwa* or *ibwa*.

Though not an absolute rule, it will generally be found that only verbs in *-ya* and *-za* follow the second method—

okubona, to see.

okutangi'ra, to welcome.

okutunga, to hold in slavery.

okugaya, to despise.

okusemeza, to cleanse, etc.

okugonza, to love.

okubonwa, to be seen.

okutangi'rwwa, to be welcomed.

okutungwa, to serve.

okugayibwa, to be despised.

okusemezebwa, to be cleansed.

okugonzebwa, to be loved.

Monosyllabic verbs are usually irregular—

okuha makes *okuhebwā*, *-hairwe*.

okuta „ *okutebwā*, *-tirwe*.

okucwa „ *okucewrwā*, *-cwirwe*.

Neuter Verbs.

Many active and transitive verbs have a neuter form which does not necessarily imply an agent—

Active.

okucwa, to break.

okukira, to surpass.

okuhenda, to break.

Neuter.

okucweka, to become broken.

okukira, to get well.

okuhendeka, to be broken.

okugo'roka, to get right.

Causative.

okucwisa, to cause to break.

okukiza, to make well.

okugo'rokyā, to put right.

Passive.

okucwerwa, to be broken by.

okukizibwa, to be healed by.

There remain to be considered four more varieties, *viz.* causative, prepositional, reciprocal, and reduplicated verbs.

Causative Verbs.

With very few exceptions, verbs in Lunyoro and other Bantu languages have a causative form. We have a few examples in English, such as *to set* = to cause to sit, *to lay* = to cause to lie, but usually the auxiliary “to make”

fulfils the purpose. Frequently the causative idea would not occur to English minds, the verb appearing to be transitive and active—

okutomba, to ascend. *okutembya*, to raise, *i.e.* to cause to ascend.

These verbs are needed so constantly that the rules for their formation should be carefully mastered.

There are five ways of producing a causative from a simple verb :—

(a) By changing *-a* into *-ya*—

okutaha, to arrive. *okutahya*, to cause to arrive.

(b) By changing *-a* into *-esa* or *-isa*—

okugenda, to go. *okugendesa*, to make to go.

(c) By changing *-ra* into *-za*—

okukora, to work. *okukosa*, to make to work.
okukira, to get well. *okukiza*, to make well.

(d) By changing *-za* into *-lisa* or *-lesa*—

okubaza, to talk. *okubalisa*, to make to talk.
okugonza, to love. *okugondesa*, to make to love.

(e) Reciprocal verbs in *-na* change *-a* into *-iza*—

okuterana, to be in agreement. *okuteraniza*, to make to agree.

There is some difficulty in knowing when to apply rules (a) and (b), but a little experience will form a guide.

Special attention should be given to one use of the causative verb, which supplies the place of the instrumental preposition “with”—

Ndagisusuru ki? What shall I wipe it (the plate) with?

This verb is the causative form of *okususuru*, “to wipe,” so that the literal rendering is “What shall I cause to wipe it?” To say *ndagisusuru na ki?* is clumsy, though not wrong.

Some verbs have a doubly causative form—

okwoga, to bathe (intransitive).

okwogya, to cause to bathe, *i.e.* to wash (causative).

okwogesa, to cause to wash (doubly causative).

Ndazogesa eyekijungu? Shall I wash them (clothes) with European (soap)? (*lit.* Shall I cause the European soap to cause them to bathe?)

These verbs will be needed for asking questions—

Kiki ekikugirize kiti? What is it that causes you to act thus?

Prepositional Verbs.

Prepositional verbs are simple verbs which have acquired a new meaning by the addition of an extra syllable—

okugenda, to go.
okugamba, to say.

okugendera, to go on behalf of.
okugambira, to say to.

Their uses are :

(1) To localize action—

Arwaŭre Kabarole, He is ill at Kabarole.

(2) To express completeness, followed by *kimu*—

okugendera kimu, to go for good.
Aſerire kimu, He is quite dead.

(3) To attach to the verb the meaning of a preposition—

Akaſera ha muti, He died upon the cross.
Akaſuſe'ra, He died for us. (N.B. doubly prepositional.)
ekyokutemberaho, a thing to ascend upon, a scaffold.
akokuro'raho, a thing to look upon, a sign.

(4) To impart to the verb a new meaning—

<i>okumanya</i> , to know.	<i>okumanyi'ra</i> , to be used to.
<i>okuhika</i> , to arrive.	<i>okuhiki'ra</i> , to be perfect.
<i>okugamba</i> , to say.	<i>okugambi'ra</i> , to exhort.

It will be seen that verbs in *-ra* and *-rwa* can become prepositional merely by the addition of an apostrophe; but the full syllable must be added in the modified stem.

Reciprocal Verbs.

Reciprocal verbs are formed from active verbs by adding *-ngana*—

okutera, to beat.
okugonza, to love.
okurora, to see.
okukonyera, to help.

okuterangana, to beat one another.
okugonzangana, to love one another.
okurorangana, to look at one another.
okukonyerangana, to help one another.

Reduplicated Verbs.

Reduplicated verbs are much less common than in Luganda, but are sometimes used—

okugenda, to walk. *okugendagenda*, to walk about.
okuguruka, to jump, fly. *okugurukagurukya*, to vacillate (caus.).

The following example illustrates the various forms a verb may assume—

okusemera, intransitive verb, to be good, approved, pleasing.
okuseme'ra, prepl. and trans., to be pleasing to, to beseem.
okuseme'rwa, pass. and prepl., to be pleased, to rejoice.
okusemerer'wa, pass. and doubly prepl., to rejoice at.
okusemeza, caus. of *okusemera*, to make good, to cleanse, to please.
okusemerezwa, caus. of *okuseme'ra*, to make pleasing to.
okusemezebwa, pass. of *okusemeza*, to be made good, to be cleansed.

Verbal Suffixes.

There are four verbal suffixes which may considerably modify the original meaning. They are *-mu*, *-ho*, *-yo*, and *-ga* or *-ge*.

The suffix *-mu* conveys the idea of motion into or out of, or rest in, according to the meaning of the verb employed—

okutamu, to put into. *okuihamu*, to take out.
ensi na byona cibirumu, the world and all things therein.

Occasionally it would seem to have a partitive force—

okukagamu, to smell lightly,

but it is important to remember that if the verb be followed by the adverbial of place, then the suffix *-mu* must be dropped in favour of the preposition *omu*—

Ensimbi ziihemu, Take the shells out, but
Ensimbi ziihe omu kigega, Take the shells out of the basket.

A distinction between “into” and “out of” may be made by use of the prepositional verb—

Enkoko zibingemu, Drive the fowls out.
Enkoko zibingiremu, Drive the fowls in.

The suffix *-ho* (equivalent to both *-wo* and *-ko* in Luganda) has two different uses. It may convey the idea “here,” “there,” “on the spot,” “at hand,” etc.—

Oroho? Are you all right? (cf. slang expression, Are you all there?)
Haroho, There is (or are) here, there, etc.,

and seems to give the mere idea of existing. Secondly, it may stand for the preposition "on" or "off"—

okuihaho, to take off. *okutaho*, to put on.
omuti ogunyakuloho amahwa, a stick which has upon it thorns.

Like *-mu*, this suffix must be omitted, and the preposition *ha* used to form the adverbial of place—

Alibita ha meza, He will put them on the table (not *alibitaho meza*).

The suffix *-yo* refers to a place at a distance. It is much more limited in meaning than *-ho*, and must be used with caution :—

Baliyo? Are they there? (inquiring after a man's friends).
Rugayo, Go away from there, or (sometimes) Come here.

The last of the four, *-ga* or *-ge*, is really a tense suffix, and has this peculiarity, that it may be used in conjunction with any of the other three, but must always follow and never precede them. Again, when thus used it is always *-ga*. Its commonest use is to suggest duration, but, as has already been explained, in the near-past tense it has the opposite effect, and imparts to the verb a finality which it would not otherwise possess (see page 27). These remarks are illustrated in the following examples :—

okukoraga, to do something habitually.
Ndararaga hanu, I will habitually reside here (near-future with suffix *-ga*).

Tulekege okusisa, Let us never do wrong.

Muikaleho, Remain where you are.

Muikalege, Remain for a time (longer or shorter).

Muikalehoga, Remain where you are for a time. (Note the combination of the last two.)

Akingirehoga oruigi, He shut the door (near-past tense of *okukingaho*, illustrating the exception).

Yatambiraga abarwaire, He used to heal the sick (far-past habit).

Tinkagendayoga, I have never been there. (Note that *-yo* must precede *-ga*.)

Although the pronouns have not yet been given, this seems the most fitting place to explain the order in which prefixes and suffixes should be attached to a verb. There is a slight difference between direct and relative phrases :—

<i>Direct phrase.</i>				<i>Relative phrase.</i>			
Negative prefix	...	...	<i>ti</i>	Relative prefix (subj. or obj.)	<i>eki</i>		
Pronominal prefix, subj.			<i>n</i>	Subj. pronoml. prefix	...	<i>n</i>	
Tense prefix	...	...	<i>ka</i>	Negative prefix	...	<i>ta</i>	
Pronoml. prefix, obj. acc.			<i>ki</i>	Tense prefix	...	<i>ka</i>	
"	"	"	<i>mu</i>	Objective prefix	...	<i>mu</i>	
Verb	...	...	<i>hera</i>	Verb	...	<i>hera</i>	
Adverbial suffix	...	...	<i>yo</i>	Adverbial suffix	...	<i>yo</i>	
Suffix -ga	...	...	<i>ga</i>	Suffix -ga	...	<i>ga</i>	

EXAMPLES.

Direct phrase : *Tinkakimuherayoga*, I have never given it to him there.

Relative phrase : *ekintakamuherayoga*, which I have never given him there.

CONJUGATION OF THE AUXILIARY VERB *OKUBA*, "TO BE."

Modified stem, -*baire*.

INFINITIVE MOOD.

okuba, "to be."

IMPERATIVE MOOD.

Sing. *ba*; Plu. *mube*.

INDICATIVE MOOD.

Present.	Positive.		Negative.	
	Sing.	Plu.	Sing.	Plu.
	1 <i>n-di</i> or <i>m-ba</i> , I (etc.) am.	1 <i>tu-li</i> ,, <i>tu-ba</i>	<i>ti-n-di</i> , I (etc.) am not.	<i>ti-tu-li</i>
	2 <i>o-li</i> ,, <i>o-ba</i>	2 <i>mu-li</i> ,, <i>mu-ba</i>	<i>t-o-li</i>	<i>ti-mu-li</i>
	3 <i>a-li</i> ,, <i>a-ba</i>	3 <i>ba-li</i> ,, <i>ba-ba</i>	<i>t-a-li</i>	<i>ti-ba-li</i>

The relative form positive is commonly *a-nyaku-li*; but *-nyaku-* is a descriptive prefix, and is not essential to the tense.

Virtual-present.	Sing.		Usage idiomatic.	(This tense being strictly auxiliary, the negative is shown in the principal verb.)
	1	2		
	1 <i>n-a-ba</i>	2 <i>w-a-ba</i>		
	3 <i>y-a-ba</i>	3 <i>tw-a-ba</i>		
	Plu. 1 <i>tw-a-ba</i>	2 <i>mw-a-ba</i>		
	2 <i>ba-a-ba</i>	3 <i>b-a-ba</i>		
Near-future.	Sing.		Used idiomatically for conjunction "if."	Rarely used.
	1	2		
	1 <i>n-da-ba</i>	2 <i>o-ra-ba</i>		
	3 <i>a-ra-ba</i>	3 <i>tu-ra-ba</i>		
	Plu. 1 <i>tu-ra-ba</i>	2 <i>mu-ra-ba</i>		
	2 <i>ba-ra-ba</i>	3 <i>b-a-ba</i>		

INDICATIVE MOOD—continued.

	Positive.	Negative.
Far-future.	Sing. 1 <i>n-di-ba</i> 2 <i>o-li-ba</i> 3 <i>a-li-ba</i> Plu. 1 <i>tu-li-ba</i> 2 <i>mu-li-ba</i> 3 <i>ba-li-ba</i>	<i>ti-n-di-ba</i> <i>t-o-li-ba</i> <i>t-a-li-ba</i> <i>ti-tu-li-ba</i> <i>ti-mu-li-ba</i> <i>ti-ba-li-ba</i>
	Used idiomatically for conjunction "if."	
Present-perfect	Sing. 1 <i>m-baire</i> , I (etc.) am or was. 2 <i>o-baire</i> 3 <i>a-baire</i> Plu. 1 <i>tu-baire</i> 2 <i>mu-baire</i> 3 <i>ba-baire</i>	<i>m-baire (ntali)</i> <i>o-baire (o-ta-li)</i> <i>a-baire (a-ta-li)</i> <i>tu-baire (tu-ta-li)</i> <i>mu-baire (mu-ta-li)</i> <i>ba-baire (ba-ta-li)</i>
Far-past.	Sing. 1 <i>n-ka-ba (n-di)</i> , I (etc.) was. 2 <i>o-ka-ba (o-li)</i> 3 <i>a-ka-ba (a-li)</i> Plu. 1 <i>tu-ka-ba (tu-li)</i> 2 <i>mu-ka-ba (mu-li)</i> 3 <i>ba-ka-ba (ba-li)</i>	<i>n-ka-ba (n-ta-li)</i> , I (etc.) was not. <i>o-ka-ba (o-ta-li)</i> <i>a-ka-ba (a-ta-li)</i> <i>tu-ka-ba (tu-ta-li)</i> <i>mu-ka-ba (mu-ta-li)</i> <i>ba-ka-ba (ba-ta-li)</i>

SUBJUNCTIVE MOOD.

Aorist.	Sing. 1 <i>m-be</i> , that I (etc.) may be. 2 <i>o-be</i> 3 <i>a-be</i> Plu. 1 <i>tu-be</i> 2 <i>mu-be</i> 3 <i>ba-be</i>	<i>n-ta-ba</i> , that I (etc.) may not be. <i>o-ta-ba</i> <i>a-ta-ba</i> <i>tu-ta-ba</i> <i>mu-ta-ba</i> <i>ba-ta-ba</i>
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CONDITIONAL MOOD.

Present or near-past.	Sing. 1 <i>n-ku-baire</i> 2 <i>o-ku-baire</i> 3 <i>a-ku-baire</i> Plu. 1 <i>tu-ku-baire</i> 2 <i>mu-ku-baire</i> 3 <i>ba-ku-baire</i>	See also idioms. <i>ti-n-ku-baire</i> <i>t-o-ku-baire</i> <i>t-a-ku-baire</i> <i>ti-tu-ku-baire</i> <i>ti-mu-ku-baire</i> <i>ti-ba-ku-baire</i>
Far-past.	Sing. 1 <i>n-aku-baire</i> 2 <i>w-aku-baire</i> 3 <i>y-aku-baire</i> Plu. 1 <i>tw-aku-baire</i> 2 <i>mw-aku-baire</i> 3 <i>b-aku-baire</i>	See also idioms. <i>ti-n-aku-baire</i> <i>ti-w-aku-baire</i> <i>ti-y-aku-baire</i> <i>ti-tw-aku-baire</i> <i>ti-mw-aku-baire</i> <i>ti-b-aku-baire</i>

It can hardly be necessary to remark that the uses of this verb as an auxiliary are quite different from those in the English language. Very many phrases resulting from the use of the verb "to be" with an adjective are expressed in Lunyoro by a single verb—

okwera, to be white.
okutukura, to be red.
okwiragura, to be black.
okusa'ra, to be bitter.

okuraiha, to be high.
okuhama, to be deep.
okutagata, to be hot.
okufuka, to be cold.

Combined with the preposition *-na* this verb means "to have," not as an auxiliary, but in the sense of "to possess." The infinitive is *okubana*, "to have," and two of the tenses are slightly irregular.

CONJUGATION OF THE VERB *OKUBANA*, "TO HAVE."

INFINITIVE MOOD.
okuba-na, "to have."

INDICATIVE MOOD.

	Positive.	Negative.
Present.	Sing. 1 <i>ny-ina</i> or <i>ndina</i> , I (etc.) have.	<i>ti-n-yina</i> , I (etc.) have not.
	2 <i>o-yina</i>	<i>t-o-yina</i> (or <i>tonyina</i>)
	3 <i>a-yina</i>	<i>t-a-yina</i> (or <i>tanyina</i>)
	Plu. 1 <i>tu-yina</i>	<i>ti-tu-yina</i> (or <i>titunyina</i>)
	2 <i>mu-yina</i>	<i>ti-mu-yina</i> (or <i>timunyina</i>)
	3 <i>ba-yina</i>	<i>ti-ba-yina</i> (or <i>tibanyina</i>)
Far-past.	Sing. 1 <i>n-ka-ba</i> (<i>n-yina</i>), I (etc.) had.	<i>n-ka-ba</i> (<i>n-ta-n-yina</i>), I (etc.) had not.
	2 <i>o-ka-ba</i> (<i>o-yina</i>)	<i>o-ka-ba</i> (<i>o-ta-yina</i> or <i>otanyina</i>)
	3 <i>a-ka-ba</i> (<i>a-yina</i>)	<i>a-ka-ba</i> (<i>a-ta-yina</i> or <i>atanyina</i>)
	Plu. 1 <i>tu-ka-ba</i> (<i>tu-yina</i>)	<i>tu-ka-ba</i> (<i>tu-ta-yina</i> or <i>tulanyina</i>)
	2 <i>mu-ka-ba</i> (<i>mu-yina</i>)	<i>mu-ka-ba</i> (<i>mu-ta-yina</i> or <i>mutanyina</i>)
	3 <i>ba-ka-ba</i> (<i>ba-yina</i>)	<i>ba-ka-ba</i> (<i>ba-ta-yina</i> or <i>batanyina</i>)

In the foregoing conjugation of the verb *okuba*, "to be," three points are especially to be noticed—

(i.) In all compound tenses the principal verb, and not the auxiliary, takes the negative prefix. In the tense *nkaba ndi*, *okuba* is both an auxiliary and a principal verb.

(ii.) In compound tenses the negative is always inverted,
e.g. *bakaba batali*.

(iii.) In the compound tenses of the above table the second part is enclosed in brackets to show that, when the auxiliary is used with another verb, this part is omitted, giving place to the principal verb. For example, *Nkaba ningenda*, "I was walking."

These remarks will be sufficient to explain the following examples of compound tenses—

Near-past-imperfect.

Mbair nincumba, I was cooking (also idiomatic).

Mbair ntarukucumba, I was not cooking.

Far-past-perfect or Pluperfect.

Nkaba nyikalire, I was seated (i.e. I had seated myself).

Akaba agenzire, He had gone.

Reference has been made above to the use of the not-yet tense with the auxiliary for past or future tenses; two examples are here given—

Obubaliba batakagenzire, If they shall not have gone (*lit.* If they shall be not-being-yet-gone).

Akaba atakagenzire, He had not yet gone.

Participles have already been illustrated in the last examples. There are three of them, viz. present participle, perfect participle and not-yet participle. In combination with another verb they may be used for any time. In addition to the rules already given it must be understood that a negative participle, even though not part of a compound verb, must always have the inverted negative prefix.

The present participle is simply the present-imperfect tense without any particle affixed (ct. Luganda).

Ndimurora nagenda omu muhanda, I shall see him walking along the road.

Nkamurora ngenda omu muhanda, I saw him walking along the road.

Akataha omu nju atarukugamba, He entered the house, not speaking.

Similarly the perfect participle is the present-perfect tense—

Nkamurora ayemerire, I saw him standing up.

Nkamurora ayemerire ataikalire, I saw him standing up, not sitting down.

In this connection it is important to note the difference between the indicative and the participle, which is only observable in the negative—

Indicative : *Taikalire*, He is not sitting down.

Participle : *ataikalire*, (he) not sitting down.

In the positive form the sense is always clear from the context.

IV.

ADJECTIVES.

TRUE adjectives are scarce in Lunyoro. Substantives may, however, be qualified by the use of—

- (a) A true adjective.
- (b) A verbal phrase in the present-imperfect relative tense.
- (c) A verbal phrase in the present-perfect relative tense.
- (d) The variable preposition *-a-* (of) with a verbal infinitive.
- (e) The variable preposition *-a-* (of) and a substantive.
- (a) True adjectives must agree with the substantive they qualify in class and number, by taking the same class prefix, though not always the initial vowel.

omwojo omuhangu, a tall (tall and big) boy.

omusaija omugufu, a short man.

omuisiki omuculesi, a modest girl.

encu enke, a small fish.

enkoko enkuru, an old fowl.

ihiga erirungi, a good cooking-stone.

ihuli eribi, a bad egg.

amaizi amaingi, much water.

orubabi orukoto, a big leaf.

akacweka akataito (or *akatitiro*), a small piece.

itaka lisa, mere earth.

Demonstrative adjectives take pronominal prefixes, and will be given in Chapter V., together with the adjectives *-ona*, "all;" *onka*, "only;" *-ndi*, "other;" *-ombi*, "both," and the interrogative numeral *-ingaha*, "how many?"

(b) If there be no true adjective to express the idea, a relative verb may be used in the present-imperfect tense.

ente erukwera, a white cow (a cow which is white).

omuntu arukwiragura, a black man.

orugoye orurukutukura, a red cloth.

amaizi agarukufuka, cold water.

Verbs thus used as adjectives express qualities inherent in the thing itself. The tense, therefore, does not change, even though one may be speaking of past or future time.

Nkarora omuntu arukwiragura, I saw a black man.

Ndirora omuntu arukwiragura, I shall see a black man.

(c) A verb may be used in the present-perfect tense, which usually represents a state.

omutuma ogusemezibwe, a cleansed heart.

Ruhanga ahikirire, a righteous God.

omuhanda ogufunzire, a narrow road.

enyama ebihire, bad meat.

The difference between (b) and (c) is usually found in the verb itself. *Okwera* could not be used equally well as an adjective in the present-perfect tense; neither could *okuhiki'ra* be used for "righteous" in the present-perfect tense. If the meaning of the verb be appreciated as understood by the native mind, there will be no difficulty; but the bare English is often misleading. Some verbs indicate a state in the present-imperfect tense, as *okwera*, "to be white," and will come under (b); while others mean "to become" in the present-imperfect, and "to be" (the state) in the present-perfect only, e.g. *okuhiki'ra*, and come under (c).

A few verbs can be used in both tenses—

amaizi agarukufuka, naturally cold water.

amaizi agafukire, water which has become cold.

To describe a state (more or less abnormal) of a thing, certain verbs are used in the present-perfect tense of the active voice, although the idea conveyed is distinctly passive. For example—

enyama enyakwokere, roast meat (from the causative verb *okwokya*, to roast).

esanduko enyakubohere, a fastened box (from the active verb *okuboha*, to fasten).

(d) Adjectives which are somewhat foreign to the language and express utility may be extemporized out of the variable preposition (*g.v.*), a verbal infinitive and a verbal suffix. Examples—

ekisika ekyokuika'ramu, a sitting-room.

ekisika ekyokuliramu, a dining-room.

ekisika ekyokuhandikiramu, a study.

When it is required to convey an idea of instrumentality, a causative verb will be required—

omukyo ogwokucumbisa, a cooking-knife.

omuhoro ogwokutemesa, a felling-knife.

sabuni eyokwogesa, washing-soap.

(c) Finally another substantive may be employed with the variable preposition “of”—

icumu lya mani, a strong spear (a spear of strength).

enyomyo eyekyomo, an iron post (a post of iron).

INTERROGATIVE ADJECTIVES.

Oha? “who?” (plural *boha?*) is used in this form when it stands alone, but otherwise it is commonly conjoined with the copula (*q.v.*). Examples—

Noha agenzire? Who has gone?

Niboha bagenzire? Who have gone?

but *Boha abagenzire?* would mean “To what chief (of whom) do they belong who have gone?”

Ki? “What?” may be used alone to ask the question “What?” or “What sort of?”

Musaija ki? What man?

Bantu ki? What sort of men?

Ntu ki? is very commonly used as “What?” in reference to any inanimate thing.

To ask the question “what?” when some word has been imperfectly heard, the adjective *ki* may be conjoined with the class prefix appropriate, the initial vowel being retained: *omuki? abaki? emiki? enki? ekiki? oruki?* etc.

This form is the fourth class, but without the initial vowel translates the indefinite “what?” and has many uses—

Kiki? What? or, What do you say?

Okutaika'ra kiki? Why don't you sit down?

Kiki ekikugirize kiti? What makes you act like that?

Kinu kiki? What is this?

Adjectives always follow the word that they qualify, and are preceded by possessive pronouns and demonstrative adjectives. Words of number usually follow other adjectives

and attributes, but may precede them for special emphasis.
Examples—

omwojo wawe omuculezi, your modest boy (*wawe* precedes *omuculezi*).
Taba'ra ebibindi ebirukwiragura bibiri, Fetch two black bowls.
Taba'ra ebibindi bibiri ebirukwiragura, Fetch two black bowls (out of a number which may be variously coloured).

It will be seen that the adjective gains emphasis by being placed last.

It is not necessary that two adjectives qualifying one substantive should be connected by a conjunction.

NUMERALS.

The cardinal numbers 1 to 5 and *-ingaha?* "how many?" are declinable adjectives: 6 to 10 are substantives, and from these or from their stems all other numbers up to 10,000 are formed.

DECLENSION OF NUMERAL ADJECTIVES 1 TO 5.

	Class 1.	Class 2.	Class 3.	Class 4.	Class 5.	Class 6.	Class 7.	Class 8.	Class 9.	Class 10.
1. Sing.	<i>Omu</i>	<i>gumu</i>	<i>emu</i>	<i>kimu</i>	<i>dimu</i>	<i>dumu</i>	<i>kamu</i>	—	<i>hamu</i>	<i>kumu</i>
Plu.	<i>abamu</i>	<i>egimu</i>	<i>ezimu</i>	<i>ebimu</i>	<i>agamu</i>	<i>ezimu</i>	<i>obumu</i>	—	—	<i>agamu</i>
2.	<i>babiri</i>	<i>ebiri</i>	<i>ibiri</i>	<i>bibiri</i>	<i>abiri</i>	<i>ibiri</i>	<i>bubiri</i>	—	<i>habiri</i>	<i>abiri</i>
3.	<i>basatu</i>	<i>esatu</i>	<i>isatu</i>	<i>bisatu</i>	<i>asatu</i>	<i>isatu</i>	<i>busatu</i>	—	<i>hasatu</i>	<i>asatu</i>
4.	<i>bana</i>	<i>ena</i>	<i>ina</i>	<i>bina</i>	<i>ana</i>	<i>ina</i>	<i>buna</i>	—	<i>hana</i>	<i>ana</i>
5.	<i>batano</i>	<i>etano</i>	<i>itano</i>	<i>bitano</i>	<i>atano</i>	<i>itano</i>	<i>butano</i>	—	<i>hatano</i>	<i>atano</i>

Note in the above table: That the plural forms of "one" mean "some;" *dimu* also means "once;" *hamu* means "in one place," or "together with;" and *habiri*, etc., mean "in two (or more) equal pieces." Examples—

abasaija abamu, some men.
emibu esatu, three mosquitoes.
enyomyo ina, four posts.
ebibindi bitano, five bowls.
amahuli asatu, three eggs.
obwato busatu, three boats.
Tubaze ahamu, Let us talk together.
okwahukaniza habiri, to divide in two.

To convey expressly the definite article "the," the initial vowel may be used—

Yeta abaisiki ababiri, Call the two girls.

The numeral substantives 6 to 10 are as follows :—

- 6. *omukaga, emikaga* (Class 2).
- 7. *omusanju, emisanju* („ 2).
- 8. *omunana, eminana* („ 2).
- 9. *omwenda, emyenda* („ 2).
- 10. *ikumi, amakumi* („ 5).

From these, higher numbers are formed in multiples of ten, no new stems being used up to 10,000.

- 20. *amakumi abiri*, or two tens. (Note the agreement of *-biri*.)
- 30. *amakumi asatu* „ three „
- 40. *amakumi ana* „ four „
- 50. *amakumi atano* „ five „
- 60. *eNkaga*, the stem *-kaga* in the third class.
- 70. *eNsanju* „ *-sanju* „ „ „
- 80. *eKinana* „ *-nana* „ fourth „
- 90. *eKyenda* „ *-enda* „ „ „
- 100. *eKikumi* „ *-kumi* „ „ „
- 200. *eBikumi bibiri*, or two hundreds.
- 300. *eBikumi bisatu* „ three „
- 400. *eBikumi bina* „ four „
- 500. *eBikumi bitano* „ five „
- 600. *oLukaga*, the stem *-kaga* in the sixth class.
- 700. *oLusanju* „ *-sanju* „ „
- 800. *oLunana* „ *-nana* „ „
- 900. *oLwenda* „ *-enda* „ „
- 1,000. *oLukumi* „ *-kumi* „ „
- 2,000. *eNkumi ibiri*, or two thousand.
- 3,000. *eNkumi isatu* „ three „
- 4,000. *eNkumi ina* „ four „
- 5,000. *eNkumi itano* „ five „
- 6,000. *aKakaga*, the stem *-kaga* in the seventh class.
- 7,000. *aKasanju* „ *-sanju* „ „
- 8,000. *aKanana* „ *-nana* „ „
- 9,000. *aKenda* „ *-enda* „ „
- 10,000. *aKagana*, a new stem, *-gana*, in the seventh class.
- 20,000. *oBugana bubiri*.
- 30,000. *oBugana busatu*.
- 40,000. *oBugana buna*.
- 50,000. *oBugana butano*.
- 60,000. *oBugana mukaga*.
- 70,000. *oBugana musanju*.
- 80,000. *oBugana munana*.
- 90,000. *oBugana mwenda*.
- 100,000. *aKasirira*, a new stem, *-sirira*, in the seventh class.
- 200,000. *oBusirira bubiri*.

300,000. *oBusirira busatu.*
 400,000. *oBusirira buna.*
 500,000. *oBusirira butano.*
 600,000. *oBusirira mukaga.*
 700,000. *oBusirira musanju.*
 800,000. *oBusirira munana.*
 900,000. *oBusirira mwenda.*
 1,000,000. *oBusirira ikumi.*

The initial vowels given in small letters are commonly omitted in the cardinal numbers, except for special designation.

Intermediate numbers are obtained by combining the above. Two conjunctions are used, *na* and *mu*. "In connecting numbers below twenty together, the conjunction *na* is used; in connecting the rest, except when numbers between ten and twenty form part of another number, the preposition *mu* is used; in the case excepted either *na* or *mu* may be used" (*A Handbook of Luganda*).

It must be borne in mind that the digits one to five are declinable in both simple and compound numbers, and must agree with the substantive in number and class.

EXAMPLES.

abasajja ikumi nomu, eleven men.
abojo ikumi nabatano, fifteen boys.
emibu amakumi abiri mu etano, twenty-five mosquitoes.
eminaga atano mu munana, fifty-eight water-pots.
enyomyo nsanju mu ina, seventy-four posts.
ebika kinana mu bitano, eighty-five villages.
amabale bikumi bibiri mu atano mu ana, 254 stones.
amahuli lusanju mu amahuli asatu, 703 eggs.
amahuli lusanju mu asatu, 730 eggs.

ORDINAL NUMBERS.

The ordinal "first" is rendered by the verbal infinitive *okubanza*, "to begin," preceded by the preposition "of." This preposition is declinable, and is given below in all its classes—

Class 1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Sing. <i>owa</i>	<i>ogwa</i>	<i>eya</i>	<i>ekya</i>	<i>erya</i>	<i>orwa</i>	<i>aka</i>	<i>otwa</i>	<i>aha</i>	<i>okwa</i>
Plu. <i>aba</i>	<i>eya</i>	<i>eza</i>	<i>ebya</i>	<i>aga</i>	<i>eza</i>	<i>obwa</i>	—	—	<i>aga</i>

Note that in ordinals the *-a*, which is the integral part of the preposition, is generally elided in favour of the initial vowel of the following word, thus—

omuntu owokubanza, the first man (not *owakubanza*).
ekicweka ekyokubanza, the first piece.

The ordinals "second," "third," "fourth," "fifth," consist of the numeral adjective in the seventh class with the preposition "of"—

omuhanda ogwakabiri, the second road.
endyamiti eyakasatu, the third axe.
ekisaro ekyakana, the fourth swamp.
ihwa eryakatano, the fifth thorn.

All other ordinals are formed by simply prefixing the preposition "of" to the corresponding cardinal number, which MUST retain the initial vowel.

The digits one to five when used thus in compound numbers do not take the prefix *-aka*, but the prefix suitable to the substantive referred to—

abasaija ikumi nomu, eleven men (cardinal).
omusaija owaikumi nabatano, the eleventh man (ordinal).
abojo ikumi nabatano, fifteen boys (cardinal).
omwojo owaikumi nabatano, the fifteenth boy (ordinal).
emibu amakumi abiri mu etano, twenty-five mosquitoes (cardinal).
omubu ogwamakumi abiri mu etano, the twenty-fifth mosquito (ordinal).
eminaga atano mu munana, fifty-eight water-pots (cardinal).
omunaga ogw (amakumi) atano mu munana, the fifty-eighth water-pot (ordinal).
enyomyo nsanju mu ina, seventy-four posts (cardinal).
enyomyo eyensanju mu ina, the seventy-fourth post (ordinal).
ebika kinana mu bitano, eighty-five villages (cardinal).
ekika ekyekinana mu bitano, the eighty-fifth village (ordinal).
amabale bikumi bibiri mu atano mu ana, 254 stones (cardinal).
ibale eryebikumi bibiri mu atano mu ana, the 254th stone (ordinal).

In the last example note that *bibiri* is an adjective, agreeing with *bikumi*; *atano* is an adjective agreeing with *amakumi*, understood; and *ana* is an adjective agreeing with "stones."

COMPARISON OF ADJECTIVES.

There are no degrees of comparison for adjectives in Bantu languages, but use is made of—

- (a) The initial vowel.
 - (b) The pronominal copula.
 - (c) An auxiliary verb.
 - (d) A verb used absolutely.
- (a) *Ekikoto kiraha?* Which is the biggest? (*lit.* The big one, where is it?).
 - (b) *Kinu nikyo kisemire*, This is the best (*lit.* This is the one which is good).
 - (c) *Ekirukukira okwiragura kiki?* Which is the blackest? (*okukira* means "to surpass").
 - (d) *Ekirukuleme'ra kiraha?* Which is the heaviest? (*lit.* The one that is heavy, where is it?).

Okuinganingana means to be equal in respect of any quality—

Bainganingaine obuhangu, They are of the same height.
Zunganingaine obubi, They are equally bad.

Many other expressions may be heard, but no new idea is involved.

V.

PRONOUNS.

THIS chapter will deal with personal, possessive, and demonstrative pronouns, adjectives with pronominal declension, and the copula with its combinations.

Personal pronouns of the first class—that is, those corresponding to “I,” “thou,” “he” or “she,” “we,” “you,” and “they”—have two forms, namely separable and inseparable. The former, though not always necessary, may stand alone, as in English—

Otatera nyowe, Do not hit me,

but the latter must be attached to the verb. Except in the infinitive and imperative (sing.) moods, the subjective ones are indispensable. The inseparable pronouns are usually called pronominal prefixes.

SEPARABLE PRONOUNS OF THE FIRST CLASS.

<i>nyowe</i> , I	<i>nanyowe</i> , and I	<i>nyenka</i> , I only or I myself	<i>Ninyowe</i> , It is I
<i>iwe</i> , thou	<i>naiwe</i> , and thou	<i>wenka</i> , thou only or thou thyself	<i>Niwe</i> , It is thou
<i>uwe</i> , he or she	<i>nauwe</i> , and he	<i>wenka</i> , he only or he himself	<i>Nuwe</i> , It is he
<i>itwe</i> , we	<i>naitwe</i> , and we	<i>itwenka</i> , we only or we ourselves	<i>Nitwe</i> , It is we
<i>inywe</i> , you	<i>nainywe</i> , and you	<i>inywenka</i> , you only or you yourselves	<i>Ninywe</i> , It is you
<i>abo</i> , they	<i>nabo</i> , and they	<i>bonka</i> , they only or they themselves	<i>Nibo</i> , It is they
<i>oha</i> ? who ?			<i>Noha</i> ? Who is it

In this table some combinations are given for the sake of comparison (compare, for example, *niwe* and *naiwe*). They will be given again in their proper places. The above pronouns are both subjective and objective.

TABLE OF INSEPARABLE PRONOUNS OR
DIRECT FORMS.

	Singular.		Plural.	
	Subjective.	Objective.	Subjective.	Objective.
Class 1.	<i>n-</i> , I	<i>n-</i> , me	<i>tu-</i> , we	<i>tu-</i> , us
„	<i>o-</i> , thou	<i>ku-</i> , thee	<i>mu-</i> , you	<i>ba-</i> , you
„	<i>a-</i> , he or she	<i>mu-</i> , him	<i>ba-</i> , they	<i>ba-</i> , them
Class 2.	<i>gu-</i> , it	<i>gu-</i> , it	<i>e-</i> , „	<i>gi-</i> , „
„ 3.	<i>e-</i> , „	<i>gi-</i> , „	<i>i-</i> or <i>zi</i> , they	<i>i-</i> or <i>zi-</i> , them
„ 4.	<i>ki-</i> , „	<i>ki-</i> , „	<i>bi-</i> , „	<i>bi-</i> , them
„ 5.	<i>li-</i> , „	<i>li-</i> , „	<i>ga-</i> , „	<i>ga-</i> , „
„ 6.	<i>ru-</i> , „	<i>ru-</i> , „	<i>zi-</i> , „	<i>zi-</i> , „
„ 7.	<i>ka-</i> , „	<i>ka-</i> , „	<i>bu-</i> , „	<i>bu-</i> , „
„ 8.	<i>tu-</i> , „	<i>tu-</i> , „	—	—
„ 9.	<i>ha-</i> , „	<i>ha-</i> , „	—	—
„ 10.	<i>ku-</i> , „	<i>ku-</i> , „	<i>ga-</i> , „	<i>ga</i> , „

NOTES ON THE ABOVE TABLE.

In Class 4 the prefix *ki-* corresponds to the English impersonal pronoun “it”—

Kituhikirire okuramya Ruhanga, It behoves us to worship God.

Tikiri kirungi okuiba, It is not good to steal.

Class 7, plural, is the *time* class in Lunyoro, possibly by reference to the substantive *obuire*, “time.” The relative form *obu-* is therefore used as an adverb, “when”—

obuyagenzire, when he went (the time in which he went).

Class 9 contains no substantives; but the prefix *ha-* can be used like any other prefix, referring, of course, to *place*—

Hanu hasemire, This place (it) is nice.

The relative form, moreover, becomes the adverb “where,” but the initial vowel is usually dropped—

handagendaga hona, wheresoever I shall go.

The prefix *ha-* is also used impersonally, like the English “there”—

Haloho (from the verb *okubaho*) *omusaija*, There is a man.

Hakaba haloho omusaija, There was a man.

Haije omwojo omu, Let there come one boy.

PRONOMINAL PREFIXES IN ALL THEIR FORMS.

RELATIVE FORMS.

Singular.			Plural.	
	Subjective.	Objective.	Subjective.	Objective.
Class 1.	<i>a-</i> , who	<i>ou-</i> , whom	<i>aba-</i> , who	<i>aba-</i> , whom
„ 2.	<i>ogu-</i> , which	<i>ogu-</i> , which	<i>e-</i> , which	<i>egi-</i> , which
„ 3.	<i>e-</i> „	<i>egi-</i> „	<i>ezi-</i> „	<i>ezi-</i> „
„ 4.	<i>eki-</i> „	<i>eki-</i> „	<i>ebi-</i> „	<i>ebi-</i> „
„ 5.	<i>eri-</i> „	<i>eri-</i> „	<i>aga-</i> „	<i>aga-</i> „
„ 6.	<i>oru-</i> „	<i>oru-</i> „	<i>ezi-</i> „	<i>ezi-</i> „
„ 7.	<i>aka-</i> „	<i>aka-</i> „	<i>obu-</i> „	<i>obu-</i> , which, when (=at which time)
„ 8.	<i>otu-</i> „	<i>otu-</i> „	—	—
„ 9.	<i>aha-</i> „	* <i>aha-</i> , where (= at which place)	—	—
„ 10.	<i>oku-</i> „	<i>oku-</i> , which, how (= in in which manner)	<i>aga-</i> „	<i>aga-</i> , which

Class 10 singular is the class of *manner*; whether by reference to some specific word or not is uncertain. (Contrast Luganda, where the *obu-* class indicates both time and manner.)

Timanyire okubarukusisa, I do not know what (in what manner) they are like.

Ngambira okwolikikora, Tell me how you will do it.
but *Ngambira obwolikikora*, Tell me when you will do it.

Finally, the *omu-* class does not survive in Lunyoro, except distantly in the verbal suffix *-mu* (see earlier) and in the demonstrative adverb *munu*, *muli*, *omu*. *Mu-* is never used as a subjective prefix, as in Luganda, but only *ha-* —

Harumu ensimbi, There are shells therein.

It is to be noted that the objective forms found in Luganda, where the initial vowel is dropped and a final vowel affixed, are quite unknown in Lunyoro, even in adverbials; e.g. *obu-*, not *bwe-*; *oku-*, not *kwe-*, etc.

In Chapter IV. the examples given with the verb conjugations will illustrate the manner of employing these pronominal prefixes, and the order which they must take in a verbal phrase.

* This is generally contracted into *ha-*.

POSSESSIVE PRONOUNS.

These pronouns are always compound, the first portion agreeing with the possession and the second with the possessor.

TABLE OF THE POSSESSIVE PRONOUNS IN ALL THEIR AGREEMENTS.

"Mine," "thine," "his" or "hers," "ours," "yours," "theirs,"
and "its," "theirs" (neuter).

Agreement of Possession.		Agreement of Possessor.	
Class I. Sing. <i>w-</i>	-a- (of) always elided in pos- sessors of first class	-ange-, -awe, -e, mine, thine, his	
Plu. <i>b-</i>		-aitu, -anyu, -abu, ours, yours, theirs	
" 2. Sing. <i>gw-</i>		-wo, its	
Plu. <i>y-</i>		-yo	theirs
" 3. Sing. <i>y-</i>		-yo	"
Plu. <i>s-</i>		-zo	"
" 4. Sing. <i>ky-</i>		-kyo	"
Plu. <i>by-</i>		-byo	"
" 5. Sing. <i>ly-</i>		-lyo	"
Plu. <i>g-</i>		-go	"
" 6. Sing. <i>rw-</i>		-rwo	"
Plu. <i>s-</i>		-zo	"
" 7. Sing. <i>k-</i>		-ko	"
Plu. <i>bw-</i>		-bwo	"
" 8. Sing. <i>tw-</i>		-two	"
Plu. —		—	
" 10. Sing. <i>kw-</i>		-kwo	"
Plu. <i>g-</i>		-go	"

The possessive pronouns "its" and "theirs" are thus rendered "of it" and "of them" respectively, the preposition "of" taking two agreements.

It will be seen in the above table that any one of the prefixes in the left-hand column can be combined with any one of the suffixes in the right-hand column, if the preposition -a- be used as the connecting link. And further, that, except in the first class, the suffix differs from the prefix merely by the addition of "o."

EXAMPLES.

akajangwa kange, my cat.
emihanda yawe, thy paths.
amabingo ge (a elided) his reeds.
abagenzi baitu, our brethren.
encu zanyu, your fish.
obuculesi bwabu, their modesty.
omukama wayo, its (dog's) master.
emitwe yazo, their (animals') heads.
ibara lyakyo, its name.
akarwa kako, its (a little child's) mouth.

There are some substantives, notably those denoting relationships, which are followed by the simple personal pronoun, and do not take the possessive form, for example—

ise nyowe, my father.
'so (contracted), thy father.
ise („), his father.
isitwe, our father.
isenyowe, your father.
isebo, their father.
mau (irregular), my mother.
nyoko („), thy mother.
nyina (no pronoun), his mother.
nyabo (contracted), their mother.
iba nyowe, my husband.
baro, thy husband.
iba, her husband.
munyanya nyowe, etc., my sister or brother (of opposite sex).
isenkulitwe, etc., our forefather,
 but *mugenzi wange*, etc., my brother.

When possessive pronouns are used substantively—that is, without the noun to which they refer—the initial vowel is retained—

Otahimba kisisi kyange, himba ekyawe, Do not lift my gourd, lift yours.

The ninth *aha-* class is not found among possessives. Our place (or home) is rendered by the first class, with the initial vowel “*o*”—

Owanyu ninkaha? Where do you live? (Your place, where is it?)
Owaitu hara, We live a long way off.
Bagenzire owabu, They have gone home.
Tutahe owaitu, Let us go home.

The singulars are sometimes used, but only in respect of the master of the house. In the following examples the second is more usual:—

Atahire owe, He has gone home (the owner of the house).
Atahire omuka, He has gone home (a member of the household).

Eka (plural *amaka*) is a substantive of the third class in the singular, but of the fifth in the plural, when it means “homes” collectively, that is, “a small village.”

Note that whether persons or things be referred to, the agreement of the possession (*i.e.* place) is in the first class. *Ha* is not used for either.

DEMONSTRATIVE ADJECTIVES.

Demonstrative adjectives are treated of in this chapter because in form they resemble pronouns, and, indeed, are often used as demonstrative pronouns. They are three in number, declinable throughout all classes—

onu or *onuna*, *this* here (dem. adj.), *he* (dem. pron.).
oli „, *olinya*, *that* yonder („ „), *he* („ „).
ogu, *this* or *that*, referring to some one mentioned or in mind at the moment (dem. adj.), *he* (dem. pron.).

TABLE OF DEMONSTRATIVE ADJECTIVES OR PRONOUNS.

	“This.”	“That.”	“This ” or “that ” by reference.
Class I. Sing. <i>onu</i> or <i>onuna</i>	<i>oli</i> or <i>olinya</i>	<i>ogu</i>	
Plu. <i>banu</i> „ <i>banuna</i>	<i>bali</i> „ <i>balinya</i>	<i>bali</i>	
„ 2. Sing. <i>gunu</i> „ <i>gununa</i>	<i>guli</i> „ <i>gulinya</i>	<i>ogu</i>	
Plu. <i>enu</i> „ <i>enuna</i>	<i>eri</i> „ <i>erinya</i>	<i>egi</i>	
„ 3. Sing. <i>enu</i> „ <i>enuna</i>	<i>eri</i> „ <i>erinya</i>	<i>egi</i>	
Plu. <i>zinu</i> „ <i>zinuna</i>	<i>ziri</i> „ <i>zirinya</i>	<i>ezi</i>	
„ 4. Sing. <i>kinu</i> „ <i>kinuna</i>	<i>kiri</i> „ <i>kirinya</i>	<i>eki</i>	
Plu. <i>binu</i> „ <i>binuna</i>	<i>biri</i> „ <i>birinya</i>	<i>ebi</i>	
„ 5. Sing. <i>dinu</i> „ <i>dinuna</i>	<i>liri</i> „ <i>lirinya</i>	<i>eri</i>	
Plu. <i>ganu</i> „ <i>ganuna</i>	<i>gali</i> „ <i>galinya</i>	<i>ago</i>	
„ 6. Sing. <i>runu</i> „ <i>rununa</i>	<i>ruli</i> „ <i>rulinya</i>	<i>oru</i>	
Plu. <i>zinu</i> „ <i>zinuna</i>	<i>ziri</i> „ <i>zirinya</i>	<i>ezi</i>	
„ 7. Sing. <i>kanu</i> „ <i>kanuna</i>	<i>kali</i> „ <i>kalinya</i>	<i>ako</i>	
Plu. <i>bunu</i> „ <i>bununa</i>	<i>buli</i> „ <i>bulinya</i>	<i>obu</i> (also dem. adv. “then” or “now”).	
„ 8. Sing. <i>tuiu</i> „ <i>tununa</i>	<i>tuli</i> „ <i>tulinya</i>	<i>otu</i>	
„ 9. Sing. <i>hanu</i> „ <i>hanuna</i>	<i>hali</i> „ <i>halinya</i>	<i>aho</i> (dem. adv. “here” or “there”).	
„ 10. Sing. <i>kunu</i> „ <i>kununa</i>	<i>kuli</i> „ <i>kulinya</i>	<i>oku</i> (also dem. adv. “there”).	
Plu. <i>ganu</i> „ <i>ganuna</i>	<i>gali</i> „ <i>galinya</i>	<i>ago</i>	

These pronouns in the 9th class of course become demonstrative adverbs “here” and “there,” and the singular of the 10th class is also used to convey the same idea—

Ija kunu, Come here. *Genda kuli*, Go to that spot yonder.
Agensire oku, He has gone there (to the place you know).

Hanu and *hali* generally refer to some locality, while *kunu*, etc., suggest a spot of very limited area.

The adjectives *-ona*, "all," *-onka*, "only," *-ndi*, "other," and *-ombi*, "both," were not given in Chapter IV., as their declension is pronominal.

	Class 1.	Cl. 2.	Cl. 3.	Cl. 4.	Cl. 5.	Cl. 6.	Cl. 7.	Cl. 8.	Cl. 9.	Cl. 10.
<i>-ona</i> , each or any	<i>wena</i>	<i>gwona</i>	<i>yona</i>	<i>kyona</i>	<i>lyona</i>	<i>rwona</i>	<i>kona</i>	<i>twona</i>	<i>hona</i>	<i>kwona</i>
all	<i>bona</i>	<i>yona</i>	<i>zona</i>	<i>byona</i>	<i>gona</i>	<i>zona</i>	<i>bwona</i>	—	—	<i>gonka</i>
<i>-onka</i> , only or self	<i>wenka</i>	<i>gwonka</i>	<i>yonka</i>	<i>kyonka</i>	<i>lyonka</i>	<i>rwonka</i>	<i>konka</i>	<i>twonka</i>	<i>honka</i>	<i>kwonka</i>
	<i>bonka</i>	<i>yonka</i>	<i>zonka</i>	<i>byonka</i>	<i>gonka</i>	<i>zonka</i>	<i>bwonka</i>	—	—	<i>gonka</i>
<i>-ndi</i> , other	<i>ondi</i>	<i>gundi</i>	<i>endi</i>	<i>ekindi</i>	<i>erindi</i>	<i>orundi</i>	<i>akandi</i>	<i>otundi</i>	<i>ahandi</i>	<i>okundi</i>
	<i>abandi</i>	<i>endi</i>	<i>ezindi</i>	<i>ebindi</i>	<i>agandi</i>	<i>ezindi</i>	<i>obundi</i>	—	—	<i>agandi</i>
<i>-ombi</i> , both	<i>bombi</i>	<i>yombi</i>	<i>zombi</i>	<i>byombi</i>	<i>gombi</i>	<i>zombi</i>	<i>bwombi</i>	—	<i>hombi</i>	<i>gombi</i>

In this table some of the forms have special meanings.

Hona, referring to place, becomes an adverb, "everywhere."

Ahandi, in a similar way, means "elsewhere."

Bwona means "all times" (possibly *obuire* is understood), and so "always," while

Obundi can also mean "another time."

Kwona. The 10th class being the class of manner, *kwona* may mean "in every manner."

Kwonka is a very common expression, meaning "merely" (? in one manner only).

Okundi means "otherwise," "in a different manner."

These meanings are, of course, in addition to the usual ones.

EXAMPLES.

Omuntu wena anyakutwara ekitali kye, musuma, Any man who takes what is not his is a thief.

Bona basisi, All men are sinners.

Busaho kintu ekitali kya mukama, There is not anything that does not belong to the king.

Leta ebitakuli byonka, Bring the potatoes only.

Abamu bakagenda, abandi bakaikara, Some went, others stayed.

Mulete entama zombi kandi muije inywembi, Bring both the sheep, and both of you come too.

Handakagenda hona, Everywhere where I shall go.

Agenziire ahandi, He has gone elsewhere.

Obundasomaga bwona ndasomaga omu runyoro, Whenever I read, I will read in Lunyoro.

Nakora ki? Tarukukora, naikara kwonka, What work is he doing?

He is not working, he is simply doing nothing.

Ndagicumba nta? Gicumbe kwonka, How shall I cook it? Merely boil it.

Tibagamba ngambo emu; bona bagamba kundi, They do not speak one tongue; all speak differently.

NOTE.—There is no exact equivalent to the English “every.” But this word has two distinct meanings which must be borne in mind. When it is equivalent to “each,” it should be translated by *-ona* in the singular—

Omuntu wena anyakuiruka omunyanzigwa, mutini, Every (each) man who runs from an enemy is a coward,

but, when equivalent to “all,” the plural form is correct—

Bona bona bakairuka omunyanzigwa, Everyone fled from the enemy.

Again “every” sometimes has a distinguishing meaning, and must be treated carefully—

Kandi bona bakagenda omuomu omu nju zabu bonka, And they went every man to his own house (*lit.* And they all went one by one to their own houses).

Wena muntu, kyona kintu, etc., are sometimes heard.

THE COPULA.

It is now necessary to consider the copula “is,” which connects subject and predicate. The Lunyoro form is *-n-*, always used in combination, and when necessary for euphony sounded, with a suitable vowel. It always precedes the pronoun, and in this respect resembles the Swahili form, while it differs from that of Luganda.

In combination with pronouns of the first class (that is, separable pronouns) it has already been given on page 53, to differentiate it from the conjunction “and.” The table below gives all classes.

THE COPULA IN CONJUNCTION WITH PERSONAL PRONOUNS.

	Singular.	Plural.
Class 1.	<i>Ni-nyowe</i> , It is I <i>N-iwe</i> , It is thou <i>N-uwe</i> , It is he <i>N-oha?</i> Who is it?	<i>N-itwe</i> , It is we <i>N-inywe</i> , It is you <i>Ni-bo</i> , It is they <i>Ni-boha?</i> Who are they?
„ 2.	<i>Nu-gwo</i> , It is it	<i>Ni-yo</i> , It is they
„ 3.	<i>Ni-yo</i> „	<i>Ni-zo</i> „
„ 4.	<i>Ni-kyo</i> „	<i>Ni-byo</i> „
„ 5.	<i>Ni-ryo</i> „	<i>Ni-go</i> „
„ 6.	<i>Nu-rwo</i> „	<i>Ni-zo</i> „
„ 7.	<i>Na-ko</i> „	<i>Nu-bwo</i> „ and It is now or then
„ 8.	<i>Nu-two</i> „	—
„ 9.	<i>Nu-ho</i> , It is this place	—
„ 10.	<i>Nu-kwo</i> , It is it and It is thus	<i>Ni-go</i> „

From the above table it will be seen that *nubwo* also refers to time, and that *nukwo* refers to manner.

The use of the copula is peculiar, and not at all the same as in English. It does not describe the subject, but rather identifies it with the predicate.

EXAMPLES.

Ogu noha? Who is that?

Ninyowe, It is I.

Ibara lyawe niwoha? Your name: who are you?

Abantu banu boha? Who are these men? (no copula: a casual question).

Abantu banu niboha? Who are these men? (requires identification, for example, of their chief).

Omusaija onuna muve musuma, This man is the thief,

but *Omusaija onuna musuma*, This man is a thief.

Ekibi nukwo kuvemera Ruhanga, Sin is rebellion against God.

Okumanya Ruhanga nubwo bwomezi obutahwaho, To know God is eternal life.

Where in English the copula is used in a phrase that is purely descriptive, in Lunyoro it is sometimes included with the predicate in a single verb; or, where a substantive or adjective forms the predicate, no copula at all is required.

Entama enu neyera, This sheep is-white.

Enyomyo enu eramaire, This post is-crooked.

Omusaija ugu muhangu, That man (is) tall (and big).

Ekibindi kinu kirungi muno, This bowl (is) very good.

Enju enu ya itaka, This house (is) of mud.

This is a most important point; comparison with the other examples will help to make it clear, but no perfectly infallible rule can be given.

The pronominal copula, as will be seen, always agrees with the predicate, except in some rare cases, where the predicate, though indicating a human being, does not happen to be in the first class—

Nuwe nganjani yaitu, He is our friend.

Ninyowe muhanda, namanu nobwomezi, I am the way, the truth, and the life.

A substantive following the pronominal copula (that is, a predicative substantive) never takes an initial vowel, but an adjective qualifying that substantive does.

Ninyowe mulisa omurungi, I am the Good Shepherd.

Examples have already been given on page 16 of the use of the pronominal copula with verbs. A verbal phrase governed by the copula, it was there said, must be in the relative form, but the initial vowel is dropped in the third person.

Ninyowe nakozire kinu, It was I who did this.

Ruhanga nuwe yahangire abantu bona, It was God who created all men.

Yohana nuwe arukutera omwojo ugu, It is John who is beating that boy.

Nrwe wahandikire ekitabu kinu? Was it you who wrote this book?

Abaganda nibo barukucumba, They are Baganda who are cooking.

Nuho twaraire hantu, It is here where we slept.

Rundi nuho hakagiire hati bunu, Perhaps that is where it (cat) has gone now.

Nubwo yagenzire, It was then that he went.

Nubwo twaija, It is now that we have come (We have just come—virtual-present).

THE NEGATIVE COPULA.

In the following table the true form of the Lunyoro negative copula is *tali*, *tibali*, etc.; the other form asks a question in the negative, but expects an affirmative answer.

Question expecting answer "Yes."			True negative copula.		
Class 1 (Sing.)	Pers. 1.	<i>Tininyowe</i> ? Is it not I ?	<i>Tali nyowe</i> , It is not I		
	" 2.	<i>Tinuwe</i> ? " thou ?	<i>Tali rue</i> " " "	thou	
	" 3.	<i>Tinuwe</i> ? " he ?	<i>Tali uwe</i> " " "	he	
Class 1 (Plu.)	" 1.	<i>Tinitwe</i> ? " we ?	<i>Tali itwe</i> " " "	we	
	" 2.	<i>Tininywe</i> ? " you ?	<i>Tali inywe</i> " " "	you	
	" 3.	<i>Tinibo</i> ? " they ?	<i>Tibali abo</i> " " "	they	
Class 2. Sing.		<i>Tinugwo</i> ? " it ?	<i>Tiguli</i> -, - <i>gwo</i> " " "	—	
	Plu.	<i>Tiniyo</i> ? " they ?	<i>Teri</i> -, - <i>yo</i> " " "	they	
" 3. Sing.		<i>Tiniyo</i> ? " it ?	<i>Teri</i> -, - <i>yo</i> " " "	"	
	Plu.	<i>Tinizo</i> ? " they ?	<i>Tisiri</i> -, - <i>zo</i> " " "	"	
" 4. Sing.		<i>Tinikyo</i> ? " it ? (or thus ?)	<i>Tikiri</i> -, - <i>kyo</i> " " "	"	
	Plu.	<i>Tinibyo</i> ? " they ?	<i>Tibiri</i> -, - <i>byo</i> " " "	"	
" 5. Sing.		<i>Tiniryo</i> ? " it ?	<i>Tiriri</i> -, - <i>ryo</i> " " "	"	
	Plu.	<i>Tinago</i> ? " they ?	<i>Tigali</i> -, - <i>go</i> " " "	"	
" 6. Sing.		<i>Tinurwo</i> ? " it ?	<i>Turuli</i> -, - <i>rwo</i> " " "	"	
	Plu.	<i>Tinizo</i> ? " they ?	<i>Tisiri</i> -, - <i>zo</i> " " "	"	
" 7. Sing.		<i>Tinako</i> ? " it ?	<i>Tikali</i> -, - <i>ko</i> " " "	"	
	Plu.	<i>Tinubwo</i> ? " they ? (or then ?)	<i>Tibuli</i> -, - <i>bwo</i> " " "	"	
" 8. Sing.		<i>Tinutwo</i> ? " it ?	<i>Tituli</i> -, - <i>two</i> " " "	"	
	Plu.	— " —	— " —	—	
" 9. Sing.		<i>Tinuho</i> ? " here ? (or there ?)	<i>Tihali</i> -, - <i>ho</i> " " "	here or there	
	Plu.	— " —	— " —	—	
" 10. Sing.		<i>Tinukwo</i> ? " it ? (or thus ?)	<i>Tikuli</i> -, - <i>kwo</i> " " "	—	
	Plu.	<i>Tinago</i> ? " they ?	<i>Tigali</i> -, - <i>go</i> " " "	—	

These forms, which in the second column, it will at once be seen, are merely the negatives of the verb "to be," have a much more extended usage than the positive copula, which, as already stated, does not describe, but identifies the predicate and subject. In the following, one form of negative corresponds to two positive forms *—

Ekibindi kinu kikoto, This bowl is big.

Ekibindi kinu tikiri kikoto, This bowl is not big.

Ekibindi kinu nikyo kikoto, This bowl is the bigger (*lit.* the big one).

Ekibindi kinu tikiri kikoto, This bowl is not the bigger.

The double forms in the right-hand column show that the negative copula may be combined either with a substantive or with the pronominal suffix—

Gunu muti ? Is this a tree ? { *Nangwa*, *tiguli muti*, No, it is not a tree.
Nangwa, *tiguligwo*, No, it is not.

Tinikyo ? Is it not thus ? *Tikirikyo*, It is not.

* See also page 52.

The combination of the copula with the personal pronouns having been given (page 61), it remains to show how it may be combined with the demonstrative pronoun. It is used in three forms to answer the question "Where is it?" These are similar to the three forms of the demonstrative pronoun, but are not identical. The particle *ka* is probably a shortened form of *leka*, "stop!" and so is not always required.

THE COPULA IN CONJUNCTION WITH DEMONSTRATIVE PRONOUNS.

Class 1.	Sing.	(Ka) <i>ngunu</i>	(Ka) <i>nguli</i>	(Ka) <i>ngugu</i>
	Plu.	<i>mbanu</i>	<i>mbali</i>	<i>mbabo</i>
" 2.	Sing.	<i>ngunu</i>	<i>nguli</i>	<i>ngugu</i>
	Plu.	<i>nginu</i>	<i>ngiri</i>	<i>ngigi</i>
" 3.	Sing.	<i>nginu</i>	<i>ngiri</i>	<i>ngigi</i>
	Plu.	<i>nzinu</i>	<i>nziri</i>	<i>nzizi</i>
" 4.	Sing.	<i>nkinu</i>	<i>nkiri</i>	<i>nkiki</i>
	Plu.	<i>mbinu</i>	<i>mbiri</i>	<i>mbibi</i>
" 5.	Sing.	<i>ndinu</i>	<i>ndiri</i>	<i>ndiri</i>
	Plu.	<i>nganu</i>	<i>ngali</i>	<i>ngago</i>
" 6.	Sing.	<i>ndunu</i>	<i>nduli</i>	<i>nduru</i>
	Plu.	<i>nzinu</i>	<i>nziri</i>	<i>nzizi</i>
" 7.	Sing.	<i>nkanu</i>	<i>nkali</i>	<i>nkako</i>
	Plu.	<i>mbunu</i>	<i>mbuli</i>	<i>mbubu</i>
" 8.	Sing.	<i>ntunu</i>	<i>ntuli</i>	<i>ntutu</i>
" 9.		—	—	—
" 10.	Sing.	<i>nkunu</i>	<i>nkuli</i>	<i>nkuku</i>
	Plu.	<i>nganu</i>	<i>ngali</i>	<i>ngago</i>

Examples comparing the personal pronominal copula and the demonstrative pronominal copula—

Omuigo gwange guraha ! Which is my stick ? *Nugwo gunu*, This is it.
Omuigo gwange guraha ! Where is my stick ? *Kangunu*, Here it is.

The former answers the question "which?" and the latter the question "where?" though it is not an adverb in Lunyoro.

VI.

ADVERBS.

IN answer to the questions "how?" "when?" and "where?" in Lunyoro other parts of speech as well as adverbs may be employed; principally substantives with and without a preposition, and verbal infinitives.

LIST OF ADVERBS AND ADVERBIAL EXPRESSIONS.

Adverbs of Time.

hati, or *hati bunu*, to-day, now.

bunu bunu, now at once.

na hati hona, even now.

mpora, shortly, soon.

ijo, to-morrow or yesterday.

ijweri, the other day.

ijweri liri, the day before yesterday or the day after to-morrow.

nyenya, in the morning (subst. of 3rd class).

nyenya kara, early in the morning.

kara, long ago.

kara na kara, in the beginning.

omu rukyakya, in the early morning (subst. of 6th class).

omu nkoko, at cock-crow.

emamba esasire, at break of dawn (perf. part., 'the dawn having broken').

obuire bukire, at daybreak (perf. part.).

ha nsonoki, about 8 a.m. (subst. of 3rd class).

nyamusana, in the daytime (subst. of 3rd class).

omu ihangwe, at midday (subst. of 5th class).

orwebagyo, in the afternoon (subst. of 6th class).

obuire bwasa kuira, towards evening (verbal phrase, virtual-present).

omu kairirizi, in the gloaming (subst. of 7th class).

obuire bwaira, at nightfall (verbal phrase, virtual-present).

obuire buizire, at dark (perf. part.) about 6.45 p.m.

ekiro, at night-time.

bali ha kyoto, at the fireside (*i.e.* before going to bed, about 8 p.m.).

amahiga gafukire, when the cooking-stones get cold (a little later).

itumbi, at midnight (subst. of 5th class).

obutosa, unceasingly (neg. infinitive).

ira naira, for ever and ever (past and future).
ebiro nebiro, for ever and ever (future only).
ebiro byona, always.
buona (*buire* understood), at all times.
di or li? when? (interrogative adverb).
obundi, at another time or at different times.
obu-, when (rel. adverbial prefix).
nubwo, then (dem. adverb).
ncuro nencuro, again and again.
ha nyuma ya, behind, after (*lit.* at the back of).
dimu, once.
obwakabiri, etc., the second, etc., time.

Adverbs of Manner, etc.

-ta, how? (declinable adverb agreeing with subject of verb).
-ti, thus (" " " " " ").
okurungi, well (initial vowel usually omitted).
okubi, badly (" " " " " ").
bwangu, quickly.
mpora, slowly or carefully.
ahonaho, immediately (reduplicated demonstrative adverb).
okukika, to put crosswise (verb).
bwemi, upright or lengthwise (irregular).
muno, very, very much.
kwona, in any or every manner.
okundi, otherwise or in different ways.
nka, like (strictly a conjunction).
oku-, as or how (relative adverbial prefix, *lit.* in which manner).
nka . . . oku, like . . . as.
okutaisma, ungrudgingly. (So too other negative verbal infinitives implying manner.)
nukwo, thus (the copula combined with demonstrative adjective implying manner).
kake, a little.
na kake, even a little.
na kati " " "
kimu, utterly (always requires a prepositional verb).
mali, truly, thoroughly (does not require a prepositional verb).
mananukwo, verily (in contrast with other adverbs it precedes the verb).
maximakwo, verily (in contrast with other adverbs it precedes the verb).
-ingaha? how many? (*baingaha? ingaha? zingaha? bingaha? aingaha? zingaha? aingaha?*).

Adverbs of Place.

hanu, here.
hali, there.
aho, there (the place in mind).
kunu, here.
kuli, there.

oku, there (by reference).
omu nda ya —, inside of —.
omu maiso ga —, in front of —
hansi ya —, underneath —.
hara, far.
haihi, near.
hansi, on the ground.
omunda, inside.
omu maiso, in front.
ha iguru, up above.
ha ruguru, on the top (subst. of 3rd class).
ifo, down yonder.
ifoku " " (a little more distant).
ahandi, in another place.
hona, everywhere.
aha, where (relative adverbial prefix).
nambere, where, whither, whence (relative adverb).
ha? where? (interrogative adverb).
nkaha? where? (" ").
nuho, here or there (demonstrative adverb).
ha rubaju, at the side : *ha muhanda rubaju*, by the roadside.

Comparatively few in the above list are true adverbs ; but when these do occur their use is, of course, simple enough. Substantives with a preposition are fairly common ; and sometimes the substantive can be used alone (as *nyenkya dwebagyo*), in which case the initial vowel is usually, though not invariably, omitted. Verbal phrases are either present or perfect participles, and may, of course, be used in the negative form when the not-yet is the most suitable tense—

obuire bwasa kuira, the night being about to fall.
obuire buisire, the night being come.
amahiga gafukire, the cooking-stones being cold.

Obutosa and other negative infinitives need no explanation except the remark that adverbs of manner take the prefix *oku-* (*bwemi* excepted), and of time the prefix *obu-*. Very many verbs are used in this way, so that an adverb can often be extemporized. Other verbs having an adverbial meaning are used as auxiliaries—

okuzinduka, to do something early in the morning.
okukere' rwa, to be late in the morning in doing something.
okwekamba, to do something diligently.
okubanza, to begin to do something.
okugaruka, to repeat an action.
okwangukya, to hasten an action.
okwanguha or *okurahuka*, to be quick.

EXAMPLES.

Turasinduka okugenda nyenkyā, We will start early in the morning.

Okererirwe muno hati, You are very late this morning.

Twekambe omu mirimo yaiu, Let us do our work diligently.

Banza okole kinu, Do this first.

Akagaruka okutaha omu nju, He entered again into the house.

Dahukya ebyokulya, Be quick with the dinner (*lit.* make the food be quick).

It often happens that a word appears as a different part of speech in English and Lunyoro respectively. This is clearly seen in such words as *bwona*, *obundi*; *hona*, *ahandi*; *kwona*, *okundi*, etc. In English they are adverbs; but in Lunyoro they are originally adjectives leaving the substantive understood (page 59). Again, *obu-*, *oku-*, *aha-*, which in this chapter are called relative adverbial prefixes, are in reality relative pronominal prefixes (see page 55). And in the same way the demonstrative adverbs *nubwo*, *nuho*, *nukwo*, are demonstrative adjectives coupled with the copula (page 61). It may be well to repeat here that this arises from the fact that, in addition to ordinary use, the 7th (plural), the 9th, and the 10th (sing.) classes convey adverbial ideas of time, place, and manner respectively.

Nka, "like," is a conjunction, and may be used alone—

Airuka nkempara, He runs like an antelope;

or in combination with *oku-* in a verbal phrase of manner—

nkokunakugambire, even as I told you.

nka nanka okuyahandikire, even as So-and-so wrote;

and with *obu-* in a time phrase—

Nkarwara omusuija nkobunagensire Katwe, I fell ill with fever as I did when (like the time when) I went to Katwe.

The adverb *kimu* has this peculiarity that it always requires a prepositional verb; but *mali* does not. *Mali* may qualify a noun as an adjective meaning "thorough"—

Omusaija ogu musuma mali, That man is a regular thief.

Excepting *mananukwo* and *mazimakwo*, adverbs follow the word with which they agree.

The adverbs *-ta?* "how?" and *-ti*, "thus," are declinable throughout the ten classes—

	Class 1.	Cl. 2.	Cl. 3.	Cl. 4.	Cl. 5.	Cl. 6.	Cl. 7.	Cl. 8.	Cl. 9.	Cl. 10.	English.
Sing. 1. <i>nta</i>											
2. <i>ota</i>											
3. <i>ata</i>	<i>guta</i>	<i>eta</i>	<i>kita</i>	<i>lita</i>	<i>ruta</i>	<i>kata</i>	<i>tuta</i>	<i>hata</i>	<i>kuta</i>		how?
Plu. 1. <i>tuta</i>											
2. <i>muta</i>	<i>eta</i>	<i>zita</i>	<i>bita</i>	<i>gata</i>	<i>zita</i>	<i>buta</i>	—	—	<i>gata</i>		
3. <i>bata</i>											
Sing. 1. <i>nti</i>											
2. <i>oti</i>											
3. <i>ati</i>	<i>gati</i>	<i>eti</i>	<i>kiti</i>	<i>liti</i>	<i>ruti</i>	<i>kati</i>	<i>tuti</i>	<i>hati</i>	<i>kuti</i>		thus.
Plu. 1. <i>tuti</i>											
2. <i>muti</i>	<i>eti</i>	<i>ziti</i>	<i>biti</i>	<i>gati</i>	<i>ziti</i>	<i>buti</i>	—	—	<i>gati</i>		
3. <i>bati</i>											

-ti, "thus," is very commonly used with *nukwo* in a verbal phrase emphasizing the manner of an action—

Nukwo yagambire ati, That is how he spake.

It is also used in the 1st and 3rd persons sing. as a particle to introduce speech or thought; but for other persons *ngu* (invariable) is used—

Nkagamba nti tutembe orusoxi, I said, Let us ascend the hill.

Akagamba ati nangwa, tindukugonza, He said, No, I don't want to.

Bakagamba ngu tugende itwenka, They said, Let us go alone.

Oti, *tuti*, *muti*, and *bati*; are occasionally used to draw attention to reported speech.

EXAMPLES OF *-TA* AND *-TI*.

Oraire ota? How did you sleep?

Ndakikora nta? How shall I do it?

Agambire ata? What did he say?

Akakora ati, He did thus.

Ibale ligwire liti, The stone fell thus.

Enyonyi eguruka eti, The bird flies thus.

Nubwo, *Nuho*, and *Nukwo* are all demonstrative adverbs meaning respectively, "It is then (or now)," "It is here (or

there)," "It is thus." Being forms of the copula, they of course require the verb to be in a relative tense form—

Aizire di ? Nubwo arukuija, When did he come ? He has just come.

Nubwo yagensire, It was then that he went.

Nuho ndukwenda kugonya, It is here that I want to camp.

Nuho twaraire hanu, It is here that we slept.

Nukwo yakosire ati, It was thus that he did.

Nukwo also means "yes," and is very common as an affirmation.

VII.

PREPOSITIONS AND CONJUNCTIONS.

PREPOSITIONS.

PREPOSITIONS pure and simple are scarce in Lunyoro, as in most Bantu languages—

- omu* or *omuli*, in, into ; out, out of ; among.
- ha* or *hali*, to, towards ; from, away from ; of (one “of” a number).
- na*, with (this is really the conjunction “and”).
- habwa*, on behalf of, for the sake of, by means of *or* through.
- obwq*, on account of, because (but not as conjunction).
- okuruga*, since, from (infinitive of the verb *-ruga*, go out).
- okuhika*, until (infinitive of the verb *-hika*, arrive).
- okuhikya*, until (causative form of the above).
- omba*, at the house of (substantive following retains the initial vowel).
- hanyuma ya*, behind, after (*lit.* at the back of).
- omunda ya*, inside of, underneath.
- omu maiso ga*, in front of, before.
- hansi ya*, underneath.
- haihi na*, near to.
- kara na*, far from.
- enyuma ya*, behind.
- haruguru ya*, on the top of.
- hagati ya*, in the midst of.
- ha rubaju rwa*, at the side of.

We have seen in the preceding chapter that the first two may be combined with substantives and become adverbials, though in English they are regarded as prepositions. For example, “inside,” “underneath,” “beside” are expressed thus—

- omu nda ya sanduko*, inside the box.
- omu nda ya meza*, underneath the table.
- ha nsi ya kitabu*, underneath the book.
- ha rubaju muhanda*, by the roadside.
- hagati yekitebe*, in the midst of the crowd.

Note particularly that these two prepositions may each

convey separate meanings of a contrary nature, the explanation being that they derive their specific meanings from the verb with which they are employed—

okutaha omu nju, to enter into a house.

okuturuka omu nju, to go out of a house.

okuleta omu nju, to bring into a house.

okubinga omu nju, to drive out of a house.

Agenzire hali omujungu, He has gone to the European.

Arugire hali omujungu, He has come from the European.

Both *ha* and *omu* may be combined with the preposition “of” (-a-), which has been given on page 50 to express “belonging to”—

abantu abomunju, the people of (in) the house.

ebyana ebya ha muti, the fruit of (on) the tree.

An adverbial expression formed with *nambere* or *ha* (the rel. adv.) often takes the place of a preposition—

Akaija nambere ali (or *hali*), He came unto him.

Ayina ekiniga namberendi, He has anger towards me (where I am).

Otaliikara na baruhanga abandi nyowendoko, Thou shalt have none other gods beside Me (I being there).

“Beside,” “behind,” “in front of,” are adverbials without, and prepositions with, the variable preposition “of” (cf. previous chapter).

“With,” meaning “together with,” may be translated by *na* or *ahamu na*; so also if it expresses instrumentality, though (as explained on page 36) the use of a causative verb is more idiomatic—

okulima nenfuka, to dig with a hoe.

okulimisa enfuka, to cause a hoe to dig.

The compounds of *na* are numerous, and have been given already. Note carefully the use with *okuba*, “to be,” whereby it forms the verb “to have” (lit. “to be with”). That this verb in Lunyoro * does not really indicate possession may be seen in the following examples:—

Enfuka yange erinkaha? Where is my hoe?

Yakobo ayinayo, James has it (J. is with it).

Eri na Yakobo, “ “ “ (It is with J.).

* Luganda, being a more developed language, now allows *okubana* to take an objective prefix like any ordinary verb: *Sibirina*, I have not got them.

If *okubana* were a true verb, the first sentence would have *agiyina*, and the second would be impossible.

We have already spoken of prepositional verbs and their use in supplying a prepositional idea. These uses are difficult to classify, because they depend much upon the particular verb employed. The following are useful examples:—

(a) To localize action—

okulira omu kisika, to eat in a room,

but

okurara omu kisika, to sleep in a room (not prepositional).

enju eyokusabiramuga, a house to pray in (a house of prayer).

(b) To distinguish between “into” and “out of,” when the same verb is employed—

Enkoko ozibinge omu nju, You are to drive the fowls out of the house.

Enkoko ozibingire omu nju, You are to drive the fowls into the house.

(c) To express the preposition “to”—

okugamba, to speak.

okugambira, to speak to.

(d) To translate “on behalf of,” “on account of,” in substitution for *habwa* or *obwa*—

okusabira abantu hali Ruhanga, to pray for men to God.

okwegendera wenka (reflex. and prepl.), to go on one's own account.

okwegamba wenka (not prepl.), to speak about one's self.

okwegambira wenka, to speak on one's own behalf.

okutuntu'ra ebibi, to be sorry on account of sins.

A prepositional verb used in this way does not distinguish between “for the sake of” and “on account of;” *habwa* and *obwa* must be used to do this.

Masiya akafa habwauitu obwebibi byaitu, Christ died for our sakes on account of our sins.

Habwa and *obwa* continue with possessive and not personal pronouns; thus—

habwange (not *habwa nyowe*), for my sake.

habwawe for thy sake.

habwe for his sake.

habwauitu for our sakes.

habwanyu for your sakes.

habwabu for their sakes.

obwange, on my account.

obwawe, on your account.

obwe, on his account.

obwauitu, on our account.

obwanyu, on your account.

obwabu, on their account.

But they may combine with the demonstrative pronouns *ogu*, etc., throughout all classes—

Class 1. <i>habwogu</i> , for that one's sake.	<i>obwogu</i> , on that one's account.
<i>habwoli</i> " "	<i>obwoli</i> " "
<i>habwomu</i> , for one man's sake.	<i>obwomu</i> , on one man's account.
<i>habwa bali</i> , for their sakes.	<i>obwa bali</i> , on their account,
Class 2. <i>habwogu</i> , for its sake.	<i>obwogu</i> , on its account,
Class 3. <i>habwayo</i> , for their sakes,	<i>obwayo</i> , on their account,
etc.	etc.

Care is necessary in the use of these words, because in English the expressions "for the sake of" and "on account of" are sometimes confused.

CONJUNCTIONS.

na, and, even (combines with dem. pronl. suffixes to mean "also").
baitu, for, because, but, nevertheless, etc.
rundi, perhaps, or, suppose, unless, etc.
kandi, and, again, moreover, nevertheless, etc.
lero, suppose (scarcely more than an interjection).
nobu-kuba, nor (adverbial phrase which agrees with its subject).
obu-raba, if (" " " ").
nobu-raba, although (" " " ").
kakuba or *kuba*, if (used to introduce an impossible supposition).
kusangwa, if (" " " ").
nandiki, else (following *rundi*).
nka-oku, like . . . as.
nka . . . obu, like . . . when.
nobwakubaire, nor, if (indeclinable).
kaberire, since (verbal phrase followed by present-indefinite tense).
kabandize, since (" " " ").

The first three in the above list are used to represent a large number of English words, and from an English point of view their meanings seem to overlap. In conversation ambiguity rarely or never occurs; but in writing it is sometimes difficult to be explicit. To express with greater clearness the meaning "because" *obwa* may be used with an infinitive—

Tindukumugonza obwokumpa ente, I do not love him because he gave me a cow (but for some other reason).

Rundi and *kandi* are doubtless the adjective *-ndi* in the 6th and 7th class respectively. *Rundi* always suggests doubt or indecision: *kandi* is the most usual conjunction for sentences, *na* being used to unite single words.

Nobu-kuba is built upon the infinitive, and is declinable—

	Singular.	Plural.
Class 1.	<i>nobwakuba.</i>	<i>nobubakuba.</i>
„ 2.	<i>nobugwakuba.</i>	<i>nobwekuba.</i>
„ 3.	<i>nobwekuba.</i>	<i>nobuzakuba.</i>
„ 4.	<i>nobukyakuba.</i>	<i>nobubyakuba.</i>
„ 5.	<i>nobulyakuba.</i>	<i>nobugakuba.</i>
„ 6.	<i>noburwakuba.</i>	<i>nobuzakuba.</i>
„ 7.	<i>nobukakuba.</i>	<i>nobubwakuba.</i>
„ 8.	<i>nobutwakuba.</i>	—
„ 9.	<i>nobuhokuba.</i>	—
„ 10.	<i>nobukwakuba.</i>	<i>nobugakuba.</i>

“If” is also rendered by a verbal phrase which is declinable—

obu-ndaba ningenda, if so be that I go (*obu-* and the near-future).

obu-ndiba ningenda, if I shall go (*obu-* and the far-future).

obwaraba agenzire, if he went.

Obworaba otarukukora oije hanu, If you have nothing to do, come here.

Note that the principal verb, when it refers to a past event, is placed in the relative form: this is not so in the present tense.

“Although” follows quite naturally from the above, *na* meaning “even”—

nobwaraba asisire, although (even if) he has done wrong.

In English “if” and “when” are often synonymous, in which case *obu-* may be attached directly to the principal verb—

obwalisisa, if (or when) he shall transgress.

But to express “as soon as” or “directly,” the particle *ka* is introduced; and the urgency of the matter (or its definition in point of time) may be further accentuated by *nubwo*—

Enjura obwerakagwa nubwo olete ebintu omu nju, As soon as it rains, then bring the things into the house.

“If ever” or “when ever” are rendered by the continuous-future, with or without the particle *ka*—

obwarakagambaga bwona, whenever he shall speak.

obwarabaga nagamba, if ever he shall speak (auxiliary verb needed).

When "if" introduces an unfulfilled or impossible supposition, it must be translated by *kusangwa* or *kakuba*, and in such cases the apodosis may be in one of three tenses—present, near-past conditional, or far-past conditional.

EXAMPLES.

Kusangwa ayina ebyokulya aba atarukulya? If he had food, would he not be eating?

Kakuba aizire hati nkugenzire, If he had come to-day, I should have gone.

Kakuba enjura yagwire ijo, titwakukozire mirimo, If it had rained yesterday, we should not have worked.

In the above examples note (a) that the present-imperfect tense of the apodosis is formed with the verb "to be" as an auxiliary—an idiom similar to one in Luganda, but widely different in meaning; (b) that, this tense being compound, the negative is inverted in the principal verb; and (c) that the verb dependent on *kusangwa* or *kakuba* is required to be in relative form.

The idiom indicated in (a) may be used in both protasis and apodosis for present time conditional sentences—

Mba ntarukwanga naba ningenda ninkungana nauwe, If I were not unwilling, I should go and quarrel with him.

Nobwakubaire, meaning "even if," "nor if," or "although," is a verbal phrase composed of *na-*, *obu-*, and *-akubaire*, the conditional mood of the verb "to be." Its correct use should be restricted to unfulfilled conditions—

Nobwakubaire aloho, tindukumutina, Even if he were here, I should not be afraid of him.

(Note: *tindukumutina*, not *tinakumutinire*, which would suggest "I fear him now, but would not if he were here.")

VIII.

INTERJECTIONS, SALUTATIONS, AND THE
INITIAL VOWEL.

INTERJECTIONS.

INTERJECTIONS are often improvised as occasion requires, and consist of grunts and gestures. There are but two or three interjectional words.

Dora, dara, or da, "see," "behold," has this peculiarity, that the first vowel is short, although in the verb *okurora*, "to see," it is very long.

Ai bambi is an address of entreaty. *Ai*, "O," may be used alone.

Ai cali! an interjection of pity.

Mawe! an exclamation of surprise.

Enda yawe, a mild oath. It was originally an invocation of the blood covenant existing between two persons.

Mara, somewhat like the English "why!" (not "why?") has various uses, e.g.—

Mara kiki ekikutangire okugenda? Why! what stopped you from going?

Hake! "Half a minute!"

There are four forms of assent—

(a) *A*, "Yes," long-drawn and broad.

(b) *Ego*, "Yes."

(c) *Nukwo*, "It is thus."

(d) *Nikyo*, "That is it." This form of the copula may be used in any class to agree with the noun, if there is one.

There are five negations—

A-a, "No," two distinct articulations, often accompanied by a shake of the head, *Nangwa, kwaha, nga, busa*.

These forms all express a decided negative. *Manye ki?* "How shall I know?" is equivalent to "I don't know." There is also a verb, stem *-zira*, which is used as a negative auxiliary merely, and apparently is only used in one tense. It is followed by the infinitive of the principal verb—

Azira kugenda, He has not gone.
Nzira kukibona, I don't see it.

SALUTATIONS.

Oloho, "How are you?" (lit. *Oliho*, "Are you here?") to which the answer is *Ndoho*.

Muloho is, of course, the plural; and *baloho?* or *baliyo?* asks after a man's friends at home. *Olohota* is also very common.

Mutual greetings may run thus—

Oloho? *Ndoho*.
Olohota? *Ndoho*.
Mirembe? *Mirembe*.
Ogumire? *Ngumire*.
Baliyo? *Baliyo*.
Amakuru gowanyu? *Harungi*, and so on,

Day salutations are as follows :—

Oraire ota? How did you sleep?
Ndaabanta, All right (the meaning is obscure).
Oirirwe ota? How have you spent the day? (lit. fasted).
Nyirirwe kurungi or *nyirirweho*, I have spent it well.
Osibire ota? How have you spent the day?
Nsibire kurungi, I have spent it well.

Dismissals—

Ogorobe, Good-bye, Good night.
Orame, Good-bye (to one going on a journey).
Osibeho, Good morning (expecting to meet again).
Oirweho, Good afternoon (" " ").
Oraleho, Good night (expecting to meet in the morning).
Orairege and *osibirege* are Lunyankole forms in the near-past tense, which mean respectively, How have you slept? and How have you spent the day? *Osibege* (continuous subjunctive) means in the same language Good-bye.
Olifa kubi is a curse.

Aboki
Abwoli
Acali
Akiki
Amoti
Agyeri
Apuli
Arali
Atenyi
Atwoki
Bala

These are terms of affection and compliment, called *empako*, and are bestowed by every mother on her child soon after birth. Every Munyoro has his own *empako* as well as his name, and it sticks to him through life.

The king is saluted with *Ngundu zona akiki*; but the last word only is accorded to other persons.

Bala is apparently the only instance of *l* between *a* and *a*. It is pronounced quite differently from *okubara*, "to count."

To a sick person—

Okizire? Have you recovered?

Otegere? Are you better?

To compliment workers—

Mwakora balungi, You are working like good men.

Mwakora baisiki, You are working like real women.

Welcome on return from a day's visit—

Wakyora? Have you returned?

Wacu'ra? „ „ (often heard in Mwenge).

These are instances of the virtual-present tense.

Other expressions—

Rugaho! Get away! *or*, Get off! (*-ho* having two meanings).

Rugayo! Come away from there!

Obaire ki? What are you about?

Banza oleke! Wait a bit! (first wait).

Werekere, That will do (set yourself free).

Ikaraho! Stop where you are!

Ikarahoga, Stop where you are for the present.

THE INITIAL VOWEL.

It is not proposed to define exactly the use of this appendage, for the natives themselves cannot always agree; but some rules may be given with safety, and absolute accuracy will quickly be attainable when books are in use in the country.*

* The initial vowel is far less often omitted in Lunyoro than in Luganda.

Rules for general direction :—

1. The initial vowel should be retained with substantives and the preposition "of," unless there is definite reason to the contrary. Adjectives must be more carefully considered.

2. The general effect of the I.V. is to bring into prominence the word to which it belongs.

We will now consider these parts of speech separately.

Substantives drop the I.V.—

(a) When governed by the prepositions *omu*, *ha* and *wena*, *kyona*, etc. ; but *omuli*, *hali*, *omba* do not affect the I.V.

(b) When the substantive immediately follows a negative : but a word intervening may save the I.V.

Tindukugonwa musaija ugu, I do not like that man.

Tindukwenda hati omusaija ugu, I do not want that man to-day.

(c) When the substantive is predicative—

Nuwe musuma, He is the thief.

Musaija ki? What man? (the subject and the copula "he is" being understood).

Oliba musaija wange, You shall be my servant.

But after relative phrases and the subjunctive of the verb "to be" the I.V. survives.

Verbal infinitives are treated as substantives ; following auxiliary verbs they sometimes lose the I.V.

Adjectives retain the I.V.—

(a) When qualifying the subject of the verb.

(b) To express the demonstrative article "the"—

Ninyowe mulisa omurungi, I am the Good Shepherd (the adjective is not affected by being in the predicate).

abegeswa ababiri, the two disciples.

(c) For the sake of gaining emphasis, but otherwise it is not necessary—

Leta ebitakuli bingi, Bring a lot of potatoes.

With adjectives the I.V. often seems to represent the English "which is." Even though a negative may affect the substantive, its influence does not extend to following words in the phrase. This is in clear contrast with Luganda.

An adjective used substantivally is subject to the rules for substantives, but yet with some exceptions—

Omuculezi tagira ati, A humble person does not act thus,
but *Akabatebeza bingi*, He told them many things (*ebingi* would mean
“the many things” known to the mind of the hearer).

Adverbs.—It would not be safe at present to formulate rules for adverbs, as they vary one from another; for example, *ahansi* and *aheru* retain the I.V. on almost all occasions, but *ahaiguru* is never heard. The majority of adverbs have no I.V.

The Preposition -a—“of.”—When this preposition and its following substantive form a predicate, the I.V. is absolutely forbidden; but even in this case that of the substantive is unaffected. This is important.

EXAMPLES.

Ekibindi kinuna kiibumba (kya ibumba), This bowl (is) of earthenware,
but *ekibindi kinuna ekiibumba*, this earthenware bowl.

Omukubi gunu gwokulya (o not dropped), This herb is for eating,
but *omukubi gununa ogwokulya*, this eatable herb.

When not predicative it may be considered that (for example) *kya* is equivalent to “of,” and *ekya* to “which is of.” That is to say, the presence of the I.V. tends to emphasize the qualifying word.

It may be reckoned safer to use the I.V. than to leave it out, especially when *-a* is combined with *omu* or *ha*, as explained on page 72.

Again I would repeat that the above are mere hints, subject to revision and extension.

LUNYORO-ENGLISH VOCABULARY.

IN the following vocabulary the words commencing with a capital letter are complete as they stand. Words commencing with a small letter may require an initial vowel according to rule ; and an initial hyphen indicates that the root only is given which requires the addition of an appropriate prefix. In the case of verbs the Infinitive prefix is *oku*.

Some vowels will be found marked long or short as the case may be. In the case of perfect verb-stems this is according to rules stated in Chapter I., but in other cases the markings are only intended as helps to pronunciation, and are not recommended for general use unless a long mark may serve to obviate serious ambiguity.

The following descriptions apply to the Lunyoro words, and not always to the English meanings :—

- s. 5, pl. = substantive, 5th class, plural.
- v. tr. = verb transitive ; i.e. *may* take an object, but not always *must*.
- v. intr. = verb intransitive ; i.e. cannot take an object in the given form.
- v. caus. = causative verb.
- v. prepl. = prepositional verb.
- v. ref. = reflexive verb.
- v. recip. = reciprocal verb.
- v. redup. = reduplicated verb.
- v. pass. = passive verb.
- v. neut. = neuter verb.
- adj. = adjective.
- adv. = adverb.
- pro. = pronoun.
- dem. rel. poss. pers. = demonstrative, relative, possessive, and personal respectively.
- prep. = preposition.
- conj. = conjunction.
- interj. = interjection.
- cop. = copula.
- interrog. = interrogative.

LUNYORO-ENGLISH VOCABULARY.

A.

A. The letter has a variety of sounds in Lunyoro, the longest being illustrated in the word *amāni*, and the shortest in *samāga*. When *a* is followed by another *a*, the two coalesce to form *ā*; when followed by *e* or *o*, the result is a long *ē* or *ō*. When necessary to retain the *a*, the second vowel must be preceded by *y* (see ch. 1).

-a, prep., *of*, agreeing with the possession, not the possessor.

Āa, interj., a long-drawn '*ah*,' with peculiar inflection of voice, signifying assent.

A-a, interj., two articulations of short *ā*, signifying dissent.

Aba-, prep., *of*, in agreement with 1st class plural; also pronominal prefix, 1st class.

Abe, poss. pro., used substantively in the agreement of 1st class pl., *theirs*.

Abo, dem. pro. 3rd pers. plu. 1st class, *these, they, them*.

Aboki, a term of address.

-abu, poss. pro., *their*.

Abwoli, a term of address (see ch. 8).

Acali, a term of address.

Adyeri, a term of address.

-āga -āgire, v. intr., *to melt, become liquid*.

Aga, pro. pref. rel. of 5th or 10th class pl.

-agura -aguire, v. tr., *to scratch the body*. **Okweyagura**, *to scratch oneself*.

Aho, dem. adj., 9th class, *this or*, as adv., *there*.

Ahonaho, adv., *immediately, at once*.

-ahukaniza -ahukanize (kabiri), v. tr., *to separate, divide*.

-ahura -ahuire, v. tr., *to put aside*.

-ahu'ra -ahulire, v. prepl., *to put aside for*.

-ahuramu, v. tr., *to distinguish between*.

-ahuranaho -ahuraineho, v. tr., *to make a distinction between, to classify*.

-aitu, poss. pro., *our*.

-aka -akire, v. intr., *to burn*.

-aka obutaka, v. tr., *to depose from chieftainship*.

Akiki, a term of address.

-akya -akise, v. caus., *to light* (a fire), *cause to burn*.

Amahyo, s. 5, plu., *a very great number of cows or sheep*.

-ambuka -ambukire, v. tr., *to cross* (a river).

-ambura -ambuire, v. caus., *to make to cross*.

-amira -amire, v. tr., *to call aloud*.

Amoti, a term of address.

-amuka -amukire, v. neut., *to leave off* (of rain or wind).

-amura enjura, v. tr., *to withhold rain* (old belief).

-amuza -amuize, v. intr., *to cry out in distress without tears*.

-āna -ānire, v. tr., *to bear* (used of trees).

-anga -angire, v. tr., *to deny, refuse*.

-angasana -angasaine, v. intr., *to shine*.

-ange, poss. pro., *my*.

-angisa -angisize, v. caus., to make to deny.

-anguha- anguhire, v. intr., to hasten, to be easy (only used in regard to the person).

anguhya -anguhize, v. caus., to hasten. Yanguhya ebyokulya, Be quick with the food.

-anika -anikire, v. tr., to spread out on the ground.

-ānisa -ānisize, v. caus., to make to bear (fruit).

-anuka -anukire, v. intr., to become lean or wasted.

Apuli, a term of address.

-āra -asire, v. tr., to spread (a bed on the ground).

Arāli, a term of address.

-a'ra -alire, v. prepl., to spread for.

-aruka -arukire, v. intr., to spring up (grain, etc., just appearing).

-arwa -alirwe, v. pass., to be spread, furnished. Enju eyalirwe ebirago, a house spread with mats.

-asa -asize, v. caus., to split, cleave.

-asama -asamire, v. intr., to open (of the mouth).

-asamyā -asamize, v. caus., to open the mouth.

-ata -asire, v. tr., to crack or smash.

Atenyi, a term of address.

Ati, adv. (he), thus.

-atika -atikire, v. neut., to become broken or cracked.

-atura -atuire, v. intr., to speak loudly and distinctly.

Atwoki, a term of address.

-awe, poss. pro., thy.

B.

-ba -baire, v. aux., to be.

ba, prefix, sign of 3rd pers. pl. 1st class.

ba, prefix, 2nd pers. plural objective, you.

-bāga -bagire, v. tr., to skin, flay, cut up dead meat.

-baganiza -baganize, v. tr., to divide up into sections or parties.

-baganisibwamu -baganisibwemu,

v. pass., to be divided against itself.

bahwerire (from verb okuhwe'ra), people emaciated with disease.

-baija -baizire, v. tr., to do carpenter's work.

baitu, conj., but, for, because.

-bakirisa -bakirise, v. tr., to light a lamp, etc.

Bāla, a term of address.

-bamba -bambire, v. tr., to stretch a skin on the ground with pegs.

Okubamba ha muti, to crucify.

-ba na -baire na, v., to have, be with.

-bandwa -bansirwe, v. pass., to be under a magic spell and prophesy (old beliefs).

banyamulindwa, s. 1, the king's shepherds.

Banyaruguru, s. 1, a people living on east shores of Lake Albert Edward, originally fugitives from Uganda.

-banza -bandise, v. tr., to precede; as an auxiliary, to do something first.

Baro, s. 1, thy husband.

-batiza -batize, v. tr., to baptize.

-bāsa -balize, v. intr., to talk, converse.

-baza obulimi, v. intr., to lisp.

Bazigya, s. 3, ants.

-basira -basire, v. tr., to sew.

Bege bege, an intensifier used with the verb Okwokya, to be hot.

bene, s. 1, kinsmen, brethren (possessive pronoun must be in the plural form).

bi-, prefix, sign of the 4th class plural.

bibi, s. 4, pl., sins.

bibugo, s. 4, pl., grave-clothes.

bicoli, s. 4, pl., maize.

bifunju, collective s. 4, pl., papyrus (see also orufunju).

bigonzi, s. 4, pl., waves.

bigoro, s. 4, pl., hollow reeds found in swamps.

bigoye, s. 4, pl., string of any kind.

Biguna, s. 4, pl., a disease, (?) ring-worm.

-biha -bihire, v. tr., to lie or deceive,

- to become bad (used in pres. perf. only).
- bihimba**, s. 4, pl., *beans*.
- bihire**, verbal adj. (see above, *okubiha*).
- bihirwa -bihirwe**, v. pass., to be vexed, angry, troubled.
- bihir'wa -bihirirwe**, v. prepl., to be angry with.
- bihisa -bihise**, v. caus., to anger or annoy.
- bihwa**, s. 4, pl., *secrets*.
- bikenkyo**, s. 4, pl., *sandstone*.
- bikoli**, s. 4, pl., *beans*.
- bikya**, s. 4, pl., *neck*.
- bikwato**, s. 4, pl., *valuables, property of chief*.
- bimba -bimbire**, v. intr., to boil.
- bimba ifuro**, v. intr., to ferment.
- bimira**, s. 4, pl., *a cold in the nose*.
- binga -bingire**, v. tr., to drive away (from).
- bingira -bingire**, v. tr., to drive towards.
- binika**, s. 3, *kettle* (Sw.).
- binyamagaga**, s. 4, pl., *turtles*.
- binyansi**, s. 4, pl., *grass, weeds*.
- binyonga**, s. 4, pl., *edible root of omuteni*.
- birangwa**, s. 4, pl., *beans*.
- bireju**, s. 4, pl., *beard*.
- birika**, s. 4, pl., *snow*.
- biriki'ra -birikirire**, v. tr., to accuse, tell tales of.
- bisajwa**, s. 4 pl., *fat of animals*.
- bisasara**, s. 4, pl., *beeswax, the honeycomb-like cells of the white ant*.
- bisuba**, s. 4, pl., *deceit, lies*.
- bisunga**, s. 4, pl., *chaff, refuse from 'bura'*.
- bisusu**, s. 4, pl., *skin of plantains, pea and bean pods, fibre of sugarcane, etc.*
- bitakuli**, s. 4, pl., *sweet potatoes*.
- bitungesi**, s. 4, pl., *a rushing flood of water*.
- boga -bogere**, v. intr., to overflow banks (of a river).
- boha**, s. 3, *a fox (?)*.
- boha -bohore**, v. tr., to fasten, tie up.
- boho'ra -bohoroire**, v. tr., to unfasten.
- boho'roka -boho'rokere**, v. neut., to become loosened.
- boigora -boigoire**, v. intr., to bark like a dog.
- Bombi**, adj., **-ombi**, both, in agreement of 1st class plural.
- bomuiholeso**, s. 1, pl., *market toll gatherers*.
- bona -boine**, v. tr., to see. **Ziriku-bona**, *Woe to you*.
- bonabonesebwa -bonabonesibwe**, v. pass., to be punished.
- boneka -bonekere**, v. neut., to appear, be visible.
- bonekera -bonekire**, v. prepl., to appear to.
- bonesa -bonesese**, v. tr., to hurt, punish.
- boneta, bonise**, v. tr., to arrange, put to rights, level, etc.
- Bonsatu**, s. 1, pl., *all three* (borrowed from Luganda).
- boya -boyere**, v. intr., to smell fragrantly.
- bu-**, prefix, sign of 7th class plural.
- Bubande**, s. 3, *one of the twelve provinces of the Toro kingdom*.
- bubi**, s. 7, *evil, harm*.
- buceke**, s. 7, pl., *weakness, constitutional want of vigour*.
- buculexi**, s. 7, pl., *humility, docility*.
- bugabe**, s. 7, pl., *freedom*.
- buganisa -buganise**, v. tr., to clasp.
- bugara**, s. 7, pl., *impotence, weakness*.
- bugara**, s. 7, pl., *the tuft on top of papyrus stem*.
- bugenyi**, s. 7, pl., *a feast*.
- bugobya**, s. 7, pl., *hypocrisy*.
- bugole**, s. 7, pl., *a wedding*.
- bugufu**, s. 7, pl., *shortness*.
- buguma**, s. 3, *a large breeding sheep, goat or hen*.
- bugwaisoba**, s. 7, pl., *the west*.
- buhangu**, s. 7, pl., *height*.
- buhere**, s. 7, pl., *the itch*.
- buh bwensoni**, s. 7, pl., *immorality, filthiness*.
- buhoro**, s. 7, pl., *stale food*.
- buhunda**, s. 7, pl., *specks in tea, etc.*

- buhya**, s. 7, pl., *a pitfall for animals.*
buhyaka, s. 7, pl., *newness.*
buhyo, s. 7, pl., *a salutation.*
buiiko, s. 7, pl., *mutual hatred.*
buingira, s. 7, pl., *a cave.*
buire, s., *a long-legged beetle.*
buire, s. 7, pl., *time, weather, darkness.*
buisiki, s. 7, *maidenhood.*
bujonjoro, s. 7, pl., *a wicker trap for fish and small animals.*
bujune, s. 7, pl., *sorrow, troubles.*
bukaikuru, s. 7, pl., *old age.*
bukama, s. 7, pl., *kingdom.*
bukerembe, s. 7, pl., *infancy.*
buketo, s. 7, pl., *stewardship.*
buko, s. 7, pl., *the espousals of a woman.*
bukoto, s. 7, pl., *size, bigness.*
bukuru, s. 7, pl., *greatness, seniority.*
bulemezi, s. 7, pl., *weight.*
bulemu, s. 7, pl., *war, battles.*
Buli, conj., *as good as, practically.*
bulindi, s. 7, pl., *a wood used for making fire (see okutera bulindi).*
bulyo, s. 7, pl., *right, justice, reason.*
Omukono ogwobulyo, *the right hand.*
bumara, s. 7, pl., *poison of snakes or arrows (see busegwa).*
-bumba -bumbire, v. tr., *to mould in clay.*
-bumbatira -bumbatire, v. tr., *to gather under wings (as hen).*
bune, s. 7, pl., *liver.*
-bunga -bungire, v. intr., *to go visiting.*
-bungira, v. prepl., *to visit.*
-bungyamu amaiso -bungizemu, v. tr., *to look round about.*
Bunu or bununa, adv., *now, dem. adj., this.*
bunusi, s. 7, pl., *flavour, taste (from okunura).*
bunyansi, s. 7, pl., *grass, weeds.*
bura, s. 7, pl., *the staple grain of the country.*
-bu'ra (amaiso) -buruire, v. tr., *to open the eyes.*
-bura -buzire, v. tr. or intr., *to be lost, to be lost to a person, to perish.*
-buranganisa -buranganise, v. tr., *to bring to nought.*
buraro, s. 7, pl., *a bridge.* **Okutera oburaro**, *to bridge (a swamp).*
burugaizoba, s. 7, pl., *the east.*
burundu, s. 7, pl., *small-pox.*
burungi, s. 7, pl., *beauty, goodness.*
burwaire, s. 7, pl., *sickness.*
busa, s. 7, pl., *cow-dung.*
Busa, *an auxiliary negative.* **Tindu-kumanya busa**, *I do not know at all.*
busa, adv., *in vain, fruitlessly (requires prepl. verb); also means naked.*
Busaho, busayo, *There is none, no.*
busegwe, s. 7, pl., *poison of snakes.*
busigwa, s. 7, pl., *stewardship, trust.*
busihani, s. 7, pl., *adultery.*
businge, s. 7, pl., *reign, generation, peace, also as a salutation.*
busoboxi, s. 7, pl., *power, authority.*
busonde, s. 7, pl., *syphilis; also called ebisonde.*
busu, s. 7, pl., *forehead.*
busumi, s. 7, pl., *a knot.*
buta, s. 7, pl., *a bow.*
butaikya, adv., *unceasingly.*
butaka, s. 7, pl., *a chieftainship or land possession.* **Okujweka obutaka**, *to give a chieftainship.* **Okulya obutaka**, *to take possession of chieftainship.* **Okwaka obutaka**, *to depose from chieftainship.*
butale, s. 7, pl., *iron ore.*
-butatara -butataire, v. intr., *to spread about, like butter thrown on the ground.*
-butataza -butataize, v. caus. of above.
butère, s. 7, pl., *tail of a sheep or goat.*
butère, s. 7, pl., *flour of bura.*
bute're, s. 7, pl., *slipperiness.*
butiti, s. 7, pl., *a cold wind met with in the mountain forests.*
butonyatonya, s. 7, pl., *fine rain.*
butosa, adv., *unceasingly.*

butuxi, s. 7, pl., *button mushrooms*.
Bwa, adv., *openly, in public*.

bwakyo bwesojo, s. 7, pl., *fluffy top of the grass esojo*.

bwamasiya, s. 7, pl., *Christianity*.

Bwangu, adv., *quickly*.

bwato, s. 7, pl., *canoe, boat*.

bwemi, s. 7, pl., *war, battles, rebellion, treachery*.

Bwemi, adv., *lengthwise*. **Okubyama bwemi**, *to lie at full length*. **Okuteta amaju bwemi**, *to kneel upright*.

bwe'ra, s. 7, pl., *bare land without tall grass, land as opposed to sea*.

bwereme, s. 7, pl., *wilfulness, impudence, rebellion*.

bwesumbo, s. 7, pl., *a shelter from rain*.

Bwino, s. 3, *ink*.

bwogi, s. 7, pl., *sharpness*.

bwoki, s. 7, pl., *honey, honeycomb*.

bwomezi, s. 7, pl., *life, soul*.

Bwona, adv., *always, at all times*.

bwongo, s. 7, pl., *brain*.

bwose, s. 7, pl., *tuft at end of cow's or goat's tail*.

-byama -byamire, v. intr., *to lie down*.

-byamisa -byamimize, v. caus., *to make to lie down*.

byana, s. 4, pl., *fruit*.

byange, poss. pro., *My, in agreement with fourth class plural*.

byara, s. 4, pl., *fingers*.

-byara -byaire, v. tr., *to plant (potatoes, plantains, etc.)*.

byohyo, s. 4, pl., *temptations*.

byoya, s. 4, pl., *fur, animal hair*.

C.

Cai, s. 3, *tea (Sw.)*.

-cambaituka -cambaitukire, v. intr.

This verb describes a feeling of unsteadiness.

-cambaitura -cambaituire, v. tr., *to shake about and spill over (water)*.

-cama -candize, v. tr., *to torture (from sickness)*.

-cebaceba -cebacebere, v. intr., *to run slowly from weakness*.

-ceka -cekere, v. intr., *to get feeble, lose strength*.

-ceke, adj., *weak, feeble*.

-cekeca -cekecere, v. intr., *to dance*.

-cena -cenere, v. intr., *to be painful*. The pain is usually referred to the bones.

-cenywa, v. pass., *to suffer pain in the bones*.

-cikyacikya -cikisecikize, v. caus., *to shake about in a bottle*.

-comera -comire, v. tr., *to rebuke sharply*.

-cucuka -cucukire, v. neut., *to become powder, to fly about as dust*.

-cugura -cuguire, v. intr., *to have diarrhoea*.

-cukumbura -cukumbuire, v. tr., *to swing about or shake a man (as in a hammock)*.

-culera -culire, v. intr., *to be silent, modest, humble*.

-cule'ra -culerire, *to be humble before*.

-culeza -culize, v. caus., *to silence*.

-culezi, adj., *modest, etc.*

-culika -culikire, *to cast down the eyes*.

-culikana -culikaine, *to place end to end*.

-cuma -cumire, v. tr., *to push*.

-cumamu -cumiremu, v. tr., *to poke up a fire*.

-cumba -cumbire, v. tr., *to cook, boil*.

-cumbagira -cumbagire, v. intr., *to limp*.

-cumbira -cumbire, v. prepl., *to cook for*.

-cumika -cumikire, v. tr., *to set fire to grass*.

-cumita -cumisire, v. tr., *to spear*. (often used of pains and aches).

-cunda -cunsire, v. tr., *to churn*.

-cunda -cunsire, v. tr., *to pull or stretch*.

-cundacunda, reduplicated form of above.

-cungura -cunguire, v. tr., *to redeem*.

-cu'ra -curnire, v. intr., to return from visit (Mwenge).

-cura -cunire, v. intr., to weep, cry.

-cwa -cwire, v. tr., to break.

Okucwa omusango, to give judgment.

Okucwera omusango, to judge.

Okucwa amacwanta, to spit.

Okucwa engondo, to cut tribal marks on body.

Okucwa amagezi, to devise a plan.

Okucwa mukeke, to perform a certain dance.

Okucwa, to break away from imprisonment.

-cwaawana -cwaawaine, v. tr., to break into pieces.

-cweka -cwakere, v. intr., to become broken.

-cwekana -cwekaine, v. intr., to succumb to illness.

-cwekwa enkize -cwekerwe, v. pass., to be shy and frightened.

-cwiswa -cwisize, v. caus., to let a prisoner escape.

D.

NOTE 1.—The long *d* of Luganda is unknown in Lunyoro, where the original form *ir-* only is found. For example, *irungu* desert becomes 'dungu, the dropping of the *i* requiring the consonant to be lengthened. See also under letter *i*.

NOTE 2.—Substantives, etc., with prefix *oru-* or *eri-* when used without the Initial Vowel commonly change *r* into *d*. Thus *Duhanga*, *dumu*, *dimu*.

Di! inter., when!

-dibya -dibize, v. tr., to disparage something before a purchaser.

Digedige, an intensifier following the verb *okuboha*, to fasten.

-dikira -dikire, v. intr., to sink.

Dimu, adv., once.

-dodoka -dodokire, v. intr., to get lean, emaciated.

Dora, *dara* or *da*, interj., Behold!

-dubuka -dubukire, v. intr., to break through, wear into holes.

-duma -dumire, v. tr., to make a proclamation.

-dumira -dumire, v. prepl., to proclaim to.

-dupa -dupere, v. tr., to secretly incite to rebellion or disobedience.

E.

In the combination *ae* the *a* is dropped and the *e* survives, pronounced *ā*: but in the combination *ei*, which occurs frequently, it gives way to *i*, which becomes *i*.

e prefixed to a stem of a transitive verb gives it a reflexive meaning.

-eba -ebere, v. tr., to be forgotten.

Kinyebere, I have forgotten it. Note the reversal of English Moods.

-ebaganisaho -ebaganizeho, v. ref., to withdraw oneself from.

-ebembera -ebembire, v. tr., to guide, lead the way.

-ebihabiha -ebihirebihihi, v. ref., to deceive oneself.

-ebinga -ebingire, v. ref., to fly for refuge.

-ebwa -eberwe, v. pass., to forget.

This verb is passive in Lunyoro (see *okweba*, above).

-ecuma -ecumire, v. ref., to be careful of one's person and appearance.

-efora -efoire, v. ref., to pretend to be.

-ega -egere, v. tr., to learn.

-ega'raho -egaruireho, v. ref., to add to oneself.

-egarukamu -egarukiremu, v. ref., to repent.

-egeka -egekere, v. tr., to lay something on the ground.

-egendera -egendire, v. ref., to go one's own way.

-egesa -egeseze, v. tr., to teach.

-egesebwa -egesebwe, v. pass., to be taught.

-egomba -egombere, v. tr., to covet, desire.

-egomboza -egumboize, v. ref., to choose for oneself.
 -ehakana -ehakaine, v. ref., to deny knowledge of thing or person.
 -ehemba -ehembere, v. ref., to be proud.
 -ehenda -ehendere, v. ref., (1) to break one's leg, arm, etc., (2) to visit incessantly and neglect one's home.
 -ehiga -ehigire, v. ref., to step out of another's way.
 -ehingulirisa -ehingulirise, v. tr., to surround.
 -ehinya, v., to wince (?).
 -ehinyira ehinyire, v. intr., to be very diligent.
 -ehoga -ehogere, v. ref., to repudiate an acquaintance.
 -ehonga -ehongere, v. ref., to enlist oneself, to offer oneself.
 -ehuga -ehugere, v. ref., to clean the teeth.
 ehura hansi, v. ref., to throw oneself on the ground.
 -ei-. Verb stems beginning with i used with reflexive e will be found under I, because ei becomes i. Thus okwigama, not okweigama.
 -ejumika -ejumikire, v. reflex., to kneel with one's face to the ground.
 -ejūra -ejuire, v. ref., to undress oneself.
 -ekamba -ekambire, v. ref., to be diligent.
 -ekenga -ekengere, v. ref., to go cautiously (to know oneself).
 -ekosa ekoleze, v. ref., to work idly (because no overseer).
 -ekulingi'ra -ekulingirire, to be round. Ibale erinyakwekulingirire, a round stone.
 -ekulingura -ekulinguire, v. ref., to roll like a dog or other animal.
 -ekuma -ekumire, v. ref., to sit in a heap.
 -ekunika -ekunikire, v. intr., to be proud.
 -eku'ra -ekuruire, v. ref., to drag oneself along.
 -ema, -emere, v. intr., to rebel.

-emera -emire, v. prepl., to rebel against.
 -eme'ra -emerire, v. intr., to stand upright, to stand still.
 -emeza -emize, v. ref., (of plants), to spring up from self-sown seed.
 -enanura, -enanuire, v. ref., to stretch oneself.
 Encuro necuro, adv., again and again.
 -enda -enzire, v. tr., to like, want.
 -enderesa -enderize, v. tr., to oppress, bully.
 -enga -engere, v. intr., to ripen.
 -engengeta -engengesere, v. intr., to be dazzling.
 -enihira -enihire, v. ref., to hope (same as okunihira).
 -enyumiza -enyumize, v. ref., to glorify oneself.
 -era -ezire, v. intr., to be white (of bura), to be ripe.
 -eragaza -eragaze, v. ref., to wipe oneself.
 -eranga -erangire, v. ref., to announce oneself.
 -erema -eremere, v. ref., to be independent, rebellious.
 -erenge'ra -erengerire, v. tr., to bully.
 -eretaho -eresereho, s. ref., to bring upon oneself.
 -erinda, -erinzire, v. ref., to take care of oneself, to beware.
 -esagura -esaguire, v. ref., to place a pillow for one's head.
 -esami'ra, v. ref., to stand open-mouthed.
 -esemura -esemuire, v. intr., to sneeze.
 -esengeresa -esengerize, v. tr., to entreat.
 -esereka -eserekere, v. ref., to hide oneself.
 -esiga -esigire, v. ref., to trust (lit. to leave oneself with).
 -esimba hansi, v. ref., to cast oneself down.
 -esingoroza -esingoroize, v. ref., to sweep idly.
 -esisiriza -esisirize, v. ref., to wipe one's face or hands.

- esitaza -esitaize, v. ref., to stumble at, be offended at.
 -esisa -esirize, v. caus., to silence a crying child.
 -esunga -esungire, v. ref., to be haughty or proud.
 -esweka -eswekere, v. ref., to cover oneself as with blanket.
 -eta -esere, v. tr., to call.
 -etega, -etegere, v. ref., to gird oneself.
 -etegerexa -etegerise, v. intr., to be clever, to have special knowledge, to perceive.
 -etegya -etegire, v. intr., to understand (heard in Bugangaizi).
 -etekanisa -etekanize, v. ref., to prepare oneself.
 -eteramu abantu ekigoye, v. ref., to hang oneself out of spite to another.
 -eteratera -etiretire, v. ref., to beat oneself in astonishment (a common gesture).
 -etwa -eserwe, v. pass., to be called.
 -etweka -etwekere, v. ref., to carry on one's head.
 -eyagura -eyaguire, v. ref., to scratch oneself.
 -eyamura -eyamuire, v. intr., to yawn.
 -eyera omwana, v. tr., to bring out a new-born child (say after four days) to be seen by friends.
 -eyinaga -eyinagire, v. ref., to.
 -eyoleka -eyolekere, v. ref., to show oneself.
 -eyungayungura -eyungayunguire, v. ref.
 -eza -ereze, v. caus., to whiten, make holy.
 -ezebwa -ezibwe, v. pass., to be whitened, sanctified.
 -exigoleza -exigolize, v. tr., to surround a person (the people usually sitting).
 -esinga -esingire, v. ref., to humble oneself, keep to oneself.
 -esiriga -esirigire, v. intr., to run very swiftly.

F.

- fa -fire, v. intr., to die. Okufa amaiso, to be blind. Okufa amatu, to be deaf. Okufa akanwa, to be dumb. Olifa kubi is a curse.
 -fe'ra -ferire, v. doubly prepl., to die for.
 -ferwa -ferirwe, v. pass., to be bereaved of one friend (see okuhwerwa).
 -foba orugo, v. tr., to plait a reed fence.
 -foka -fokire, v. intr., to become.
 -fora -foire, v. tr., to make to become.
 -fubira, fubire, v. tr., to prevent a man from receiving something promised or expected.
 -fuka -fukire, v. intr., to grow cold.
 -fukirisa -fukirise, v. caus., to cool.
 -fukumura -fukumuire, v. tr., to scoop out the inside of a gourd.
 -fumba -fumbire, v. tr., to push a way through grass where no path is. Okufumba ekisaka, to break through the jungle.
 -famuka -fumukire, v. intr., to pierce through.
 -fumura -fumuire, v. tr., to pierce or bore.
 -fanda -funsire, v. intr., to be or become narrow.
 -fundikira -fundikire, v. tr., to cover cooked food.
 -fundukura -fundukuire, v. tr., to uncover.
 -funza -fundize, v. caus., to make narrow, to crowd or crush.
 -funsire, verbal adj., narrow.
 -furafura -fusirefusire, v. tr., to disparage or run down a man.
 -furuka -furukire, v. tr., to desert a master or house.
 -furusa -furusize, v. caus., to blister.
 -furuta -furusire, v. intr., to blister.

G.

This letter is always hard in Lunyoro, but in Lunyankole it is often soft, e.g. okugenda. Gy in Lunyoro is

- sometimes pronounced soft, and the same combination in Lunyanhole is very soft indeed, like a French *j*.
- ga**, prep., *of*, in agreement with plural of 5th or 10th class. It is also the pronominal prefix appropriate to those classes.
- gaba -gabire**, v. tr., *to distribute, to give in marriage.*
- gabana -gabaine**, v. tr., *to distribute among -selves.*
- gabura -gabuire**, v. tr., *to take a wife to her husband's house.*
- gada -gadire**, v. intr., *to pine away* (as in prison).
- Gagwa mahano!** interj., *What a wonder!*
- gajuka -gajukire**, v. intr., *to get ripe.*
- galiha -galihire**, v. intr., *to widen, become wide.*
- galihya -galihize**, v. caus., *to widen, make wide.*
- gamba -gambire**, v. intr., *to speak, say, etc.*; (of a gun) *to go off*; (of a bell) *to ring*; (of a trumpet) *to sound.*
- gambira -gambire**, v. tr., *to tell or say to.* Okugambira haiguru, *to cry aloud.*
- gambi'ra -gambirire**, v. tr., *to exhort, warn.*
- gambirana ensita -gambiraine**, v. tr., *to conspire against.*
- gambirangana -gambirangaine**, v. recip., *to discuss among one another.*
- Gange**, poss. pro., *mine*, in agreement of 5th class plural.
- ganja -ganzire**, v. tr., *to love greatly.*
- ganjana -ganjaine**, v. intr., *to make friends, be friendly.*
- ganura -ganuire**, v. tr., *to eat something for the first time.*
- ganya -ganyize**, v. intr., *to be sorrowful, be troubled for a fault.*
- ganyira -ganyire**, v. tr., *to pity, forgive, have mercy on.*
- ga'ra -garuire**, v. tr., *to return, bring back.*
- garama -garamire**, v. intr., *to lie in ante-room on guard.*
- ga'ramu**, v. tr., *to put back into.*
- garuka -garukire**, v. intr., *to return, as aux., to do a thing again.*
- garukamu -garukiremu**, v. tr., *to answer.*
- garukira -garukire**, v. intr., *to keep on doing something; (of illness), to relapse.*
- garuki'ra -garukirire**, v. intr., *to return same day.*
- garukirwamu -garukirwemu**, v. pass., *to be forgiven.*
- garu'ra -garulire**, v. tr., *to bring back to (or for).*
- gasa -gasize**, v. intr., *to be of worth.* Okugasira, *to be worth to.*
- gaya -gayire**, v. tr., *to despise.*
- gege'ra -gegerire**, v. tr., *to carry in the arms.*
- gema -gemere**, v. tr., *to bend.*
- gemba -gembere**, v. intr., *to shave.*
- genda -genzire**, v. intr., *to walk, to go.*
- gende'ra -genderire**, v. intr., *to slowly slip or slide out of position.*
- gendesa -gendeseze**, v. caus., *to make to go.* Okugendesa egali, *to wheel a bicycle.*
- genya -genyire**, v. int., *to frown.*
- gera -gezire**, v. intr., *to flow* (of water).
- geya -geyire**, v. tr., *to backbite.*
- gira -gizire**, v. tr., *to do, act, etc.* (a very indefinite word).
- gi'ra -girire**, v. prepl., *to do to, treat.* Amugirire kurungi, *He has treated him well.*
- giza -girize**, v. caus., *to cause to do.* Kiki ekikugirize kiti? *What made you act thus? Okugiza ensoni, to shamefully entreat.*
- gobesa -gobize**, v. tr., *to defraud, betray.*
- gobya -gobeze**, v. intr., *to act hypocritically.*
- goma -gomere**, v. intr., *to meet together, to form a group.*
- gomora -gomoire**, v. tr., *to make, fashion, do, put right, etc.*
- gona -gonere**, v. intr., *to snore.*

- gondesa -gondeseze, v. caus., *to make to love.*
 -gonya -gonyere, v. intr., *to sleep one night on a journey, to lodge.*
 -gonza -gondere, v. tr., *to love.*
 -gonzangana -gonzangaine, v. recip., *to love one another.*
 -gonsebwa -gonsebwe, v. pass., *to be loved.*
 -go'ra -goroire, v. tr., *to stretch out, straighten.*
 -go'roka -go'rokire, v. neut., *to stretch out, get right, unravel, etc.*
 -gota -gosere, v. tr., *to fall upon or attack (as highwaymen).*
 -gote'ra -goterire, v. tr., *to flock around (with kindly intent).*
 -goya -goyere, v. tr., *to paddle a canoe.*
 -guma -gumire, v. intr., *to be hard, firm, steady, patient, etc.*
 -gumangana -gumangaine (omu mutuma), *to be hard-hearted.*
 -gumira ha, v. prepl., *to cleave to.*
 -gumya -gumize, v. caus., *to make firm, establish, etc. Okugumya amaiso, to look steadily.*
 -gunura -gunuire, v. tr., *to stare, gaze fixedly at.*
 -guruka -gurukire, v. intr., *to fly, jump.*
 -gurukyagurukya -gurukisegurukize, v. intr., *to be doubtful, waver in mind.*
 -gurusa -gurnsire, v. intr., *to get old.*
 -gwa -gwire, v. intr., *to fall. Okugwa iraro, to become mad. Okugwa ensazi, to faint, be exhausted. Okugwera, to fall upon.*
 -gwe'ra -gwerire, v. intr., *to embark. Okugwe'ra omu bwato.*
 -gwe'rwa omusango, v. intr., *to become guilty of a fault. Agwerirwe omusango.*
 -gwetwa -gweserwe, v. pass., *to inherit.*
 -gwiwagira -gwiwagire, v. intr., *to sleep.*
 -gwiwa -gwisire, v. caus., *to let fall.*
 -gya -gire, v. intr., *to go (an indefinite word). Tinkagyayoga, I have never been there.*

H.

This letter is a pure aspirate, and frequently corresponds to **w** in Luganda. After **m** (or **n**) it changes to **p**, the natural result of rapid speaking.

Ha, prep., *on, upon, to, concerning.*

-haba -habire, v. intr., *to stray, lose oneself.*

-habangana -habangaine, v. recip., *to part company (going different ways).*

Habiri, in two. **Hasatu**, in three, etc.

-habisa -habisize, v. caus., *to mislead, lead astray.*

-habuka -habukire, v. intr., *to turn back into the road.*

-habura -habuire, v. tr., *to warn.*

-habusa -habuize, v. tr., *to ask.*

Hagati, prep., *between.*

-hagatira -hagatire, v. tr., *to carry like a satchel.*

-hagura -haguire, v. intr., *to push through the jungle.*

-ha -haire, v. tr., *to give.*

-haiga haigire, v. tr., *to dig up potatoes.*

Haiguru, adv., *up above.*

Haih! interj., *an exclamation of surprise (not spellable according to rules).*

Haihi, adv., *near.*

-haisa -haisize, v. caus., *to make to receive.*

-haisaniza -haisanize, v. tr., *to admire, express admiration.*

-haisiriza -haisirize, v. tr., *to exult over.*

Hake, adv., *a little space; as interj., Wait a moment!*

Hali, prep., *to, towards, away from (according to the verb employed).*

Häli = **Ha ali**, *where he is.*

halirire, from the verb okwa'ra; lit. *where it is level.*

-hama -hamire, v. intr., *to be deep, to take root. Iziba lihamire, the well is deep.*

-hamanga -hamangire, v. intr., *to grope in the dark.*

-hambirisa -hambirise, v. tr., *to compel, to vehemently accuse.*

-hana -hanire, v. tr., *to forbid, rebuke.*

Handi, the adj. -**ndi** in the 9th class, *elsewhere.*

-handika -handikire, v. tr., *to write.*

-hanga -hangire, v. tr., *to create.*

-hangi'ra -hangirire, v. tr., *to accuse falsely, slander.*

-hangu, adj., *tall and big.*

-hanika -hanikire, v. tr., *to hang up.*

Hansi, adv., *on the ground.*

Hantu, anywhere. **Tindikugenda hantu**, *I am not going anywhere.*

Hanu, adv., *here.*

-hanura -hanuire, v. tr., *to take counsel.*

-hanura -hanuire, v. tr., *to take down* (converse of "to hang up").

Ha nyowe ntali, *without me* (and so for other classes).

Hanyuma ya, adv., *afterwards.*

Hara, adv., *far.*

-hara amaino, v. tr., *to sharpen the teeth.*

-ha'ra -haruire, v. tr., *to scrape together.*

-hara -hasire, v. tr., *to scrape a skin.*

haraiga, s. 3, *dried banana leaves.*

-harangana -harangaine, v. tr., *to provoke to fight or anger.*

-ha'ruka -ha'rukire, v. intr., *to fly as a bird.*

haterekerire, perf. part., from **okutereke'ra**, *a level place.*

Hati, adv., *to-day.* **Hati bunu**, *now.*

Ha wakyō, adv., *kiri ha wakyō*, *it is in its right place* (and so in other classes).

-hasa, v. caus. of **okuhara**.

-hebwa -hairwe, v. pass., *to receive.*

-heka -hekere, v. tr., *to carry pig-a-back.* **Okuhekesa**, caus. form.

-hemba -hembere, v. tr., *to blow up a fire.*

-hemba -hembere, v. tr., *to bring food* (to a superior).

-hemuka -hemukire, v. r., *to leave in the lurch.*

hemukya -hemukise, v. caus., *to winnow, shake out chaff.*

-henda -hensire, v. tr., *to break arm or leg* (commonly used of mere bruising), *to fold a chair or umbrella.*

-henda omuhanda, *to beat out a path in the jungle with sticks.*

-hendeka -hendekere, v. neut., *to become broken.*

-hende'ra -henderire, v. tr., *to condemn hastily and without good cause.*

-hera -herire, v. prepl., *to pay wages.*

-hera -hesire, v. intr., *to be no more* (of a man dead and buried or a lost animal). **Okuheza**, causative of the same.

-he'rana -he'raine, v. intr., *to adjoin, be adjacent, to be in order.*

-he'ranisa -he'ranise, v. caus., *to arrange in order.*

-hereka -herekire, v. tr., *to entrust, give in charge* (chiefly in respect of goats and sheep).

-hereza -herize, v. tr., *to serve.*

-heresibwa -heresibwe, v., *to be served.*

-herwa -herirwe, v. pass. and prepl. of **okuha**.

-hesa -hesere, v. tr., *to forge iron.*

-hetera -hetire, v. intr., *to oversleep oneself.*

-higa -higire, v. tr., *to hunt.*

-higana ensigu, v. tr., *to take vengeance* (for murdered friend). It is less strong than the expression **okuhora**, **ensigu**, which means *to kill in return.*

-hika -hikire, v. intr., *to arrive* (used idiomatically for "until").

-hikanisa -hikanise, v. caus., *to bring up to full measure.* **Okuhikanisa ekigambo hona hona**, *to spread some news everywhere.*

-hiki'ra -hikirire, v. intr., *to be complete, fulfilled, perfect, righteous.*

-hikya -hikise, v. caus., *to make to arrive* (used idiomatically for "until").

-himba -himbire, v. tr., *to lift.*

-hinda -hinsire, v. tr., *to prevent*

- (Mboga); also to thunder: **Iguru lihinsire**.
- hinduka -hindukire**, v. neut., to turn, to be converted.
- hindukira -hindukire**, prepl. form of above, to turn to.
- hinduliza -hindulize**, v. prepl., to turn inside out, etc.
- hindura -hinduire**, v. tr., to turn.
- Okuhindurwa**, passive form.
- hinga -hingere**, v. intr., to go forth to sow (Batoro of the hills).
- hingura -hinguire**, v. intr., to pass.
- Okuhinguraho**, v. tr., to pass by, over or off.
- hingurana -hinguraine**, v. recip., to pass one another.
- hi'ra hirire**, v. intr. This verb expresses the sound of rushing wind or water.
- hi'rwā -hirirwe**, v. intr., to be glad.
- hogora -hogoire**, v. tr., to strip **kgogo** from the stem of plantains.
- hoiga**, s. 3, scraps of grass or straw.
- hokugonyamu**, a place to camp in. Many substantives may thus be formed by prefixing **ha** to an infinitive.
- homa -homere**, v. tr., to smear floor with cow-dung. (It kills jiggers.)
- honda -honsire**, v. tr., to thresh grain by pounding it in an **ensekulo**.
- hondera -hondire**, v. tr., to follow (chiefly heard in Mwenge).
- honga -hongere**, v. tr., to offer a sacrifice or offering to deity. **oku-hongera Ruhanga**, to offer to God.
- okwehongera**, to give oneself to.
- hora enzigu**, v. tr., to take revenge (by killing).
- hota -hosere**, v. tr., to twist up **papurus**, etc., to improvise rope.
- hotoka -hotokire**, v. intr., to dry up, wither.
- hotora -hotoire**, v. tr., to twist, wind (watch), stir (porridge). Also describes acute internal pains.
- hotorwa -hotoirwe**, passive of above.

- hugi**, s. 3, a small gourd with handle, used as drinking-cup.
- huha -huhire**, v. tr., to blow with mouth.
- huka -hukire**, v. intr. (of white ants), to come from one place to a trap dug for them.
- hukya -hukize**, v. causative of above.
- hulika -hulikira**, v. neut., to burst through, to happen suddenly. **Okufa okwokuhulika**, sudden death.
- huma -humire**, v. intr. This verb describes the sound of whirring wings.
- humbika -humbikire**, v. tr., to bake food tied up in a leaf.
- humbuka -humbukire**, v. neut., to rise from the dead.
- humbura -humbuire**, v. tr., to raise from the dead.
- humburwa -humbuirwe**, v. pass., to be raised from the dead.
- humira -humire**, v. tr., to run into a man accidentally.
- humura -humuire**, v. intr., to rest.
- humusa -humuize**, v. caus., to rest, refresh, comfort.
- huna -hunire**, v. intr., to give a little grunt in speaking, which often takes the place of a conjunction.
- huna -hunire**, v. intr., to be silent, speechless.
- hunguka -hungukire**, v. intr., to take a short cut.
- hungura -hunguire**, v. tr., to cast, throw.
- hugu'ra amabale**, v. prepl., to stone.
- hungataka -hungutukire**, v. intr., to talk nonsense, as in delirium.
- hunika -hunikire**, v. tr., to store in barn.
- huni'ra -hunirire**, v. intr., to wonder, be speechless with wonder.
- hunuka -hunukire**, v. intr., to make a grunt of denial.
- hura -huire**, v. tr., to thresh corn.
- hu'ra -hulire**, v. tr., to hear, obey.
- hu'rwā -hutuirwe**, v. intr., to be in agony.

- hwa -hoire**, v. intr., *to come to an end, be finished*. Generally used with suffix **-hwaho**, **-hwamu**, **-hwayo**.
- hwerā**, v. prepl. of **okuhwa**. **Oku-hwe'ra**, doubly prepl.
- hwereke'ra -hwerekerire**, v. intr., *to be destroyed*.
- hwerekereza -kwerekerize**, v. caus., *to destroy*.
- hwerwa -hwerirwe**, v. pass., *to be bereaved of all one's relations*.
- hwetahwetuka -hwetahwetukire**, v. intr., *to go very quickly*.
- hwi-hara -hwi-haire**, v. intr., *to be fearful and diffident*.
- hwituka -hwitukire**, v. intr., *to hear thoroughly*.
- hya -hire**, v. intr., *to get cooked, to burn (oneself)*.
- hyaka**, adj., *new*.
- hyanga -hyangire**, v. tr., *to stir*.
- hyema -hyemere**, v. intr., *to grumble*.
- hyemera -hyemire**, v. prepl., *to grumble at*.
- hyoka -hyokere**, v. neut. It is said of a bone when the wrist or ankle is sprained, **Igufa lihyokire**.
- hyongya -hyongese (obwato)**, v. caus., *to punt*.
- hyora -hyoire**, v. tr., *to sharpen, to whet*.

I.

- I**, prefix. The second or more common distinguishing prefix of class 5. Also pronominal prefix, subjective or objective of 3rd class.
- Iba**, s. I, *husband*. **Iba nyowe**, *my husband*. **Balo**, *thy husband*.
- iba -ibire**, v. tr., *to steal*.
- ibāle**, s. 5, *a stone, a school slate*.
- Ibāra**, s. 5, *a spot*.
- Ibāra**, s. 5, *a name*.
- Ibega**, s. 5, *shoulder*.
- Ibenga**, s. 5, *a load of shells, etc., done up in fibre or grass*.
- Ibere**, s. 5, *a breast, a head of maize*.

- Ibingo**, s. 5, *a reed*. **Orubingo** is more commonly used.
- Iboga**, s. 5, *young corn (obura) about an inch or so high*.
- Ibuga**, s. 5, *sandy desert or with sparse grass (emburara)*.
- Icumu**, s. 5, *a spear*.
- Ifo**, adv., *down yonder*. **Ifoku**, *yonder (by reference)*.
- Ifuro**, s. 5, *froth, foam*.
- iga (enjura) -igire**, v. tr., *to make rain*.
- igāma -gamire**, v. tr., *to take shelter from the rain*.
- Igāna**, s. 5, *a flock*.
- igāra -igaire**, v. tr., *to shut the ears*. **Akaigara ematu**, *he is deaf*.
- iga'ra igalire**, v. tr., *to put earth round the top of embiso*. Sometimes means *to protect from enemies*.
- igatira, -igatire**, v. tr., *to press down into a measure, etc.*
- Igufa**, s. 5, *a bone*.
- igura -iguire**, v. tr., *to open eyes or ears*.
- Iguru**, s. 5, *heaven, the heavens*.
- igusa -igusize**, v. caus., *to satisfy*.
- iguta -igusire**, v. intr., *to be satisfied (with food)*.
- iha -ihire**, v. tr., *to take away*. Generally used with suffix, thus: **okuihaho, okuihayo, okuihamu**.
- Ihali**, s. 5, *jealousy*.
- Ihanga**, s. 5, *a nation*.
- Ihangwe**, s. 5, *noon*. **Omuhangwe**, *at noon*.
- Ihano**, s. 5, *a wonder*. **Gagwa mahano!** *What a wonderful thing!*
- Ihe**, s. 5, *an army*.
- Ihembe**, s. 5, *a horn*.
- Ihiga**, s. 5, *a cooking-stone*.
- Ihuli**, s. 5, *an egg*.
- Ihunga**, s. 5, *a storm at sea*.
- ihura -ihuzire**, v. tr., *to serve food, to dish up*.
- Ihu'ro**, s. 5, *bodily pain*.
- Ihwa**, s. 5, *a thorn*.
- Ihyuro**, s. 5, *a whetstone*.
- ija -izire**, v. intr., *to come*.
- Ije**, adv., *to-morrow or yesterday*.

Iju, s. 5, *wood-fire ash*.
Ijugo, s. 5, *a bell*.
-ijuka -ijukire, v. tr., *to remember*.
-ijura -ijuire, v. intr., *to become full*.
-ijusa -ijulize, v. caus., *to fill*.
Ijweri, adv., *the other day*. **Ijeri liri**, *day after to-morrow or the day before yesterday*.
-ikaliza -ikalize, v. caus., *to make to sit*.
Ikamba, s. 5, *bananas for making beer*. **Amakamba**, *sap of trees*.
-kara -ikaire, v. intr., *to remain, delay*.
-ika'ra, ikalire, v. intr., *to sit down*.
Ike're, s. 5, *an edible food like gooseberries, found in the bush*.
-ikirisa -ikirise, v. tr., *to believe, accept, allow, etc.*
Ikuma's, s. 5, *a side, edge*. **Akakuma**, *angle, corner*.
Ikuratiro, s. 5, *a place of conference*.
Ikute, s. 5, *a made road*.
-ikya -ikize, v. tr., *to respire*.
-ima -imire, v. tr., *to refuse or grudge a man something*.
-imuka -imukire, v. intr., *to rise up*.
-imuki'ra -imukirire, v. intr., *to make an uproar, riot*.
-imukirisa -imukirise, v. caus., *to stir up the populace*.
-imukya -imukize, v. tr., *to raise up*. **okuimukiza**, v. prepl. and caus., *to raise up for*.
-inama -inamire, v. intr., *to bow*.
-inami'ra -inamirire, v. intr., *to bow the head on the breast*.
-inara -inaire, v. tr., *to string beads or shells*.
-ingana -ingaine, v. intr., *to be equal*.
-ingananganiza, v. caus., *reduplicated form*.
-inganiza -inganize, v. caus., *to make equal*.
Inoni, s. 5, *pipe-clay, chalk (?)*.
-inuka -inukire, v. intr., *to leave off work*.
-inunura -inunuire, v. intr., *to cut the teeth*. v. tr., *to lift up head of a sick man*.

-inura -inuire, v. tr., *to let off work*.
Ira, adv., *long ago*. **Ira naira**, *very long ago*.
-iragura -iraguire, v. intr., *to be black*.
-i'ra -irire, v. tr., *to approach*.
-ira -isire, v. intr., *to darken*.
Obuire bwaira, *The day is declining*.
Irehe, s. 5, *a deep hole in swamp*.
Irembo, s. 5, *gateway*.
Ireme, s. 5, *cruelty, bullying*.
-iri'ra, v. prepl. **Obuire bunyiririre**, *Darkness has befallen me*.
Iriro, s. 5, *that part of the house reserved for eating*.
Irisiso, s. 5, *a place for feeding cattle, pasture*.
-irisa -irise, v. caus., *to make to approach*.
-irisayo hake, v. caus., *to move (something) farther off*.
-iruka -irukire, v. tr., *to run away from*.
-irukira -irukire, v. tr. and prepl., *to run towards*.
-iruki'ra -irukirire, v. tr., *to comfort in sorrow*.
Irungu, s. 5, *uninhabited country, wilderness*.
-i'rwā -irirwe, v. intr., *to fast, spend the day*.
Isa Masiya, *Jesus Christ*.
Isamba, s. 5, *a very large bird of prey capable of carrying off small goats*.
Isano, s. 5, *a conjuring trick*.
Isasa, s. 5, *a forge*.
Isasa, s. 5, *a province (borrowed from Uganda), the chief of a province*.
Isasi, s. 5, *an open space outside a cow-kraal*.
Ise, s. 1, *his father*.
Isebo, s. 1, *their father*.
Isenkati, s. 1, *sister of father*.
 (Used by a third person, not the nephew.)
Isento, s. 1, *father's brother*.
Isezara, s. 1, *father-in-law*.
Isinywe, s. 1, *your father*.
Istwe, s. 1, *our father*.

- Isoko, s. 5, *hair*.
 Isonge, s. 5, *the bone of the pelvis*.
 Isorolezo, s. 5, *a place of assembly*.
 Iso'rokaniro, s. 5, *a place of assembly, a synagogue*.
 Isumi, s. 5, *a knot*.
 -ita -isire, v. tr., *to kill*. Okuita kubi, *to give one trouble*. Okuita omuhanda, *to block a road*. Okuita amaiso, *to blind the eyes*.
 Itaka, s. 5, *earth*.
 -itirana -itiraine, v. tr., *to pass in the road (going opposite ways)*.
 Itojo, s. 5, *a thistle*.
 Itumba, s. 5, *a slight famine*. (Also akatumba.)
 Itumbi, s. 5, *midnight*.
 Itunguru, s. 5, *a framework attached to roof to hold plantains, a framework*.
 -itu'ra -ituruire, v. tr., *to pour (meal, etc.) from one vessel to another*.
 -itu'ruka -itu'rukire, v. intr., *to become weak after illness*.
 -itu'ruka -itu'rukire, v. neut. (of rain), *to drip off trees, off thatch, or through the roof*.
 -isira -isirire, v. prepl., *to come for, come upon*.

J.

- jagya -jagire, v. tr., *to strut about conceitedly*.
 -jamajama -jamajamire, v. intr., *to jabber like a child or idiot*.
 -jega -jegere, v. intr., *to be loosely tied up*.
 -jegya -jegeze, v. caus., *to tie up loosely*.
 -juba -jubire, v. intr., *to get wet*. Okujubya, caus. form.
 -juguta -jugusire, v. tr., *to bake plantains in their skins over the fire, to blow a furnace*.
 -juma -jumire, v. tr., *to scold, revile, blaspheme*.
 -jumara -jumaire, v. intr., *to lie prone*.
 -jumbika -jumbikire, v. tr., *to bank up a fire, to bake in the ashes*.

- jumbira -jumbire, v. tr., *to be engaged to (a woman)*.
 -jumbirwa -jumbirwe, v. pass., *to be engaged to (a man)*.
 -jumbutuka -jumbutukire, v. intr., *to do something violently or in great hurry*.
 -jumbutukira -jumbutukire, v. prepl., *to scold violently (a derived meaning)*.
 -jumika -jumikire, v. tr., *to turn upside down*.
 -jumura -jumuire, v. tr., *to turn right way up*.
 -juna -junire, v. tr., *to save, help, succour*.
 -junana -junaine, v. intr., *to be concerned in, to have something in common*. Tujunaine ki itwe naiwe? *What have we to do with thee?*
 -junda -junsire, v. intr., *to rot*.
 -junga -jungire, v. tr., *to squeeze the juice out of bananas, to make ensande*.
 -jungi'ra omu ngaro, v. tr., *to rub (corn) in the hands*.
 -junsa -junzese, v. caus., *to make to rot*.
 -jura -juire, v. tr., *to undress*.
 -jwa -jwire, v. intr., *to shine (of the sun)*.
 -jwaha -jwahire, v. intr., *to get tired*.
 -jwanganisa -jwanganise, v. tr., *to mix together*.
 -jwara -jwaire, v. tr., *to dress oneself*. (The clothes are the object.)
 -jwaza -jwalise, v. caus., *to dress another*.
 -jweka -jwekere, v. tr., *to dress, give a chieftainship to*.
 -jwera -jwire, v. prepl. Isoba litu-jwire, *The sun has shone upon us*.

K.

- Ka, particle, tense prefix, etc.
 ka, prefix of 7th class.
 ka, s. 3, *home*. Amaka, coll. noun, *homes, a village*.

H

-kāba -kābire, v. intr., *to be ill, to die.*
kabāla, s. 7, *a little spot.*

Kabandise, conj., *since.* **Nambere nakabandise kukora tinkosahoga,**
Since I began to work I have not ceased.

kabi, s. 7, *danger, evil.*

kabigi, s. 7, *a shooting star.*

kabiniro, s. 3, *a beast of prey*
 (? leopard).

kabunu, *a white strongly smelling stick used by natives as medicine.*

kaou, s. 7, *a little space of time.*

kaoweka, s. 7, *a little piece.*

-kadadara -kadadaire, v. intr., *to grow hard* (as leather after being wetted).

-kadadara -kadadaise, v. caus., *to make hard.*

-kagamu -kagiremu, v. tr., *to smell.*

kagāna, s. 7, *ten thousand.*

kagera, s. 7, *a small valley.*

kageye, s. 7, *a small Colobus monkey.*

-kagirisa, derived from **okukaga**, *to perceive by smelling.*

-kagulisa -kagulise, v. prepl. of above. **okukagulirisa**, v. dbl. prepl., *to examine.*

-kagusa -kaguise, v. tr., *to question.*

kahanga, s. 7, *a small dell.*

kahere, s. 7, *thin woody sticks which grow in jungle, used for torches.*

Kaho, s. 3, *English peas.*

kaho, s. 7, *a slight mist.*

kahuka, s. 7, *an insect.*

kahumisi, s. 7, *a bird of prey* (? an eagle).

kaifo, s. 7, *an inner room.*

kairisa, s. 7, *a drop of water.*

Kaiso, s. 1, *a witness.*

-kaita emit, v. tr., *to make a framework of sticks.* **Okukaita ebrago**

haiguru, *to make a canopy of mats.*

kaitango, s. 7, *a race to one spot by different roads.*

kajangwa, s. 7, *a cat.*

kajuma, s. 7, *a single grain of corn, a pellet of hail, a tabloid, etc.*

Kake, adv., *a little, from the adj. -ke.*

kakonko, s. 7, *consumption.*

Kakuba or **Kuba**, conj., *if.* Only used in case of an impossible condition.

-kāma -kāmire, v. tr., *to milk a cow.*

-kamba -kambire, v. intr., *to be heavy with sleep.*

-kambura -kambuire, v. tr., *to stab.*

kamyakengeye, s. 7, *a stinging nettle.*

kandi, conj., and, moreover.

-kanga -kangire, v. tr., *to threaten.*

-kangasa -kangaise, v. intr., *to steal after being caught, to be an incorrigible thief.* **Arafa nakangasa** (proverb), *He will die stealing.*

Kanisa, s. 3, *a church.*

kanunka, s. 7, *a smell* (generally unpleasant).

kanwa, s. 7, *mouth.*

-kanya -kanyire, v. intr., *to get greater or more.*

Kāra, adv., *early.* **Kāra na kāra**, *long ago.*

kāra akaherera or **akaherire**, s. 7, *the little finger.*

-kāra -kāire, v. intr., *to break from brittleness.* (Used of native hardware and skins.)

karagalika, s. 7, *a crumb.*

Karamu, s. 3, *a pencil.*

karandarugo, s. 7, *a creeping plant something like sweet potatoes.*

-karanga -karangire, v. tr., *to bake, fry.*

karugu, s. 7, *a corner where two walls meet.*

kasāka, s. 7, *a small clump of tall grass.*

kasambi, s. 7, *a splint for the leg.*

kasenyanku, s. 7, *a building caterpillar.*

kasu, s. 7, *a roof.*

kasuku, s. 7, *a parrot.*

kasumi, s. 7, *a time or season.*

kasungu, s. 7, *a straw of grass* (etete).

kataam akahaya, s. 7, *a young ram.*

katama akarusi, s. 7, *a young sheep.*

katema, s. 7, *a small calabash cup.*

-**katura** -**katuire**, v. tr., to cheat by force, to break off a piece of string.
kayenje, s. 7, the "pipe-stem" euphorbia.
-kayukira -**kayukire**, v. tr., to storm at a person in anger.
kasigya, s. 7, an ant (rarely used : see **basigya**).
-keha -**kehere**, v. intr., to grow small, attenuated.
-kehe'ra -**keherire**, v. intr., to be thin, attenuated.
-kenga -**kengere**, v. tr., to understand.
-kenka -**kenkere**, v. intr., to get sour (as **ensande** which is not boiled).
-kenyera -**kenyire**, v. intr., to sigh.
-kere'ra -**kererire**, v. pass. to be late in the morning.
ki, prefix of 4th class.
ki or **kya**, particle, still. **Nakikora**, He is still working.
kiba, s. 4, a bundle of reeds or fire-wood.
kibanja, s. 4, site of a house.
kibazi, s. 4, the longitudinal sticks or reeds to which the reeds of a wall are fastened.
kibego, a "sop," food given to guests. **Okukosa ekibego**, to dip a sop.
kibindi, s. 4, a bowl.
kibira, s. 4, a forest.
kibira, s. 4, a judgment hall.
kibungu'ra, s. 4, a caterpillar.
kieu, s. 4, a space of time.
kieu, s. 4, a cloud.
kicuumu, s. 4, a plant found in the bush.
kicuro, a bodily pain. The same as **okutengita**.
kieweka, s. 4, a piece.
kidongodongo, s. 4, a kind of crane.
kidukuru, s. 4, a wicker basket.
kifa minwa, s. 4, a dumb man.
kifundikiso, s. 4, a stopper or cover.
kiganja, s. 4, a palm of hand.
kigega, s. 4, a basket, Toro pattern.
kigera, s. 4, a valley.
kigere, s. 4, a foot.
kigogo, s. 4, dried plantain fibre.
kigonyo, s. 4, a camping-place.
kihanga, s. 4, a dell or valley.

kihe, s. 4, severe famine.
kihindi, s. 4, an incomplete portion, a half-filled basket of food.
kihinsi, s. 4, influenza cold.
kiho, s. 4, mist.
kihoholi, s. 4, a butterfly.
kihomosi, s. 4, an oak tree.
kihongwayo, s. 4, an offering to a deity.
kihotoro, s. 4, a twisting internal pain.
kihoya, s. 4, an ulcer.
kihungu, s. 4, an idiot.
kihungu, s. 4, a bird of prey.
kihuro, s. 4, a present of cooked food.
kihuru, s. 4, an aperture or window.
kihuta, s. 4, a wound. (Also **em-pūta**.)
kii, same as **ki**.
kiibo, s. 4, a basket, Uganda pattern.
kiigana, s. 4, a puddle left by rain.
kiikaro, s. 4, a place.
kijara, s. 4, a shelf of sticks raised from the ground and thatched for storing bura.
kijeje, s. 4, a shelf.
kije re, s. 4, a cricket.
kijongo, s. 4, a crater lake.
kijonjoro, s. 4, a basket-trap for fish.
kiju kyenonyi, s. 4, a bird's nest. (Also **ekisuli**.)
kijumba, s. 4, a bush.
kika, s. 4, a village, such as the Nubians and Swahilis build.
-kika -**kikire**, v. tr., to put cross-wise.
kikāka, s. 4, sugar-cane.
kikāli, s. 4, a chief's enclosure. (Nearly corresponds to **embuga** in Luganda.)
kikarabo, s. 4, a handful of grass to wipe hands. **Obukora bwempere** is the name of the grass.
kikarango, s. 4, a frying-pan.
kikegi, s. 4, a large bowl made from gourd.
Kiki ? interrog., what ?
-kikira -**kikire**, v. tr., to take up in the arms (a child).
kikōba, s. 4, a rag, small piece of cloth.

kikōdo, s. 4, a bundle of grain.
kikōga, s. 4, a tall palm resembling
cocoonut. (Semliki plains.)
kikohi, s. 4, an eyelid.
kikomo, s. 4, a large brass bracelet.
kikongoijo, s. 4, a heel.
kikongoro, s. 4, a millepede.
kikoro, s. 4, root of a tree.
kikuli, s. 4, a hunting-horn.
kikunya, s. 4, a stump of wood, cut
 off as useless.
kimāra, s. 4, an arrow.
kimāsa, s. 4, profligacy.
-kimira, **kimire**, v. intr., to groan
 in agony.
kimuli, s. 4, a torch.
kina, s. 4, a hole, grave.
kināga, s. 4, a cooking-pot.
kināna, s. 4, a descent, also a thing
 which lasts a long time.
kināna, s. 4, eighty.
-kinga(ho), **-kingire(ho)**, v. tr., to
 shut a door.
-kingura(ho), **-kinguire(ho)**, v. tr.,
 to open a door.
kiniga, s. 4, anger.
kinogoro, s. 4, a large hollow or
 valley.
kintana, s. 4, a queen white ant.
kintu, s. 4, a thing.
kinyakumyora, s. 4, a screw-driver.
kinyamagaga, s. 4, a turtle.
kinyamuntana, s. 4, same as **ekin-**
tana.
kinye're, s. 4, a thin copper bracelet.
kinyomo, s. 4, a small ant.
kinywa, s. 4, a tendon.
-kira **-kisure**, v. intr., to get well,
 surpass.
kiraganizo, s. 4, a covenant.
kiragi, s. 4, a stick found in the
Bush.
kirago, s. 4, a mat.
kirale, s. 4, trail of men or animals.
kiramukyo, s. 4, a small present.
-kiranura **-kiranuire**, v. tr., to ad-
 just something damaged.
kiraro, s. 4, a sheath for dagger.
kirenge, s. 4, a foot, hoof.
kiro, s. 4, a day or time. **Ebiro**
byona, always. **Ebiro nebiro**, for
 ever and ever.

kiro'ro, s. 4, a spirit-worship or
 divining house.
kiroto, s. 4, a dream.
-kirwa **-kisirwe**, v. pass., to be sur-
 passed or surpassable. **Ekita-**
kirwa, something unsurpassable.
kirweyo, s. 4, a sheath for spear.
-kisa **-kisine**, v. caus., to make the
 dawn to break. **Okukisa obuire**,
 to spend the whole night in doing
 something. **Okisine** is a morning
 salutation in some districts.
kisābu, s. 4, a churn, large calabash
 used as churn.
kisāgo, s. 4, a pillow.
kisahi, s. 4, a wooden milk-pot.
kisaija, s. 4, a male. **Ekyara kisa-**
ija, the thumb.
kisāka, s. 4, jungle, bush.
kisāro, s. 4, a river, of swampy
 character.
kisāto, s. 4, a skin, two or more
 sewn together.
kisembo, s. 4, a present, usually sent
 from a distance, and covered up;
 from **okusemba**, to protect or
 cover.
kisigi, s. 4, an eyebrow.
kisika, s. 4, a partition, wall, room.
kisinde, s. 4, track of animals or
 fugitives.
kisindikwa, s. 4, a turf.
kisingolexo, s. 4, a broom, something
 to sweep with.
kisinsa, s. 4, unripe bura.
kisisi, s. 4, a calabash.
kiso, s. 4, stern of canoe.
kisoha, s. 4, a fishing-net. (Also
kisoho.)
kisombera, s. 4, a very large basket.
kisomi, s. 4, post of king's outer
 doorway.
kisonogoro, s. 4, egg-shell.
kisorokoko, s. 4, smell of burning.
kisuli, s. 4, an elephant-gin.
kisuli, s. 4, a bird's nest.
kisungu, s. 4, a small mat for
 serving bura.
kisura, s. 4, salt.
kisurumba, s. 4, rushing flood of
 water.
kisurwa, s. 4, a sparrow.

kisusu, s. 4, *peel of bananas, shavings, etc.*

kiswa, s. 4, *an ant-hill.*

kitābu, s. 4, *a bedstead.*

kitābu, s. 4, *a book (Sw.).*

kitāhi, s. 4, *companion; fellow.*
(May be used in any class.)

kitamisa, s. 4, *an intoxicant.*

kitaro, s. 4, *a basket used for winnowing bura.*

kitebe, s. 4, *a crowd.*

kitakerezo, s. 4, *a thought.*

kitāko, s. 4, *a shelf.*

kitāko, s. 4, *a string bag to hold milk-pot, a hammock.*

kitembe, s. 4, *wild banana.*

kitera nkuba, s. 4, *a tree found in the bush.*

kitēta, s. 4, *a dumb person, a mute.*

kitema, s. 4, *a creeping plant.*

kiti, s. 4, *a stick.*

kitindinda, s. 4, *a snail.*

kitinisa, s. 4, *glory, honour.*

kitireju, s. 4, *a harmless water-snake.*

kitobera, s. 4, *a young cock.*

kitonge, s. 4, *a lump.*

kituku, s. 4, *a white man.*

kitukumo, s. 4, *trembling.*

kitumba, s. 4, *short young coarse grass.*

kitungezi, s. 4, *pools left in a drying swamp, flooded ground.*

kitunguhyā, s. 4, *something unripe.*

kitungutano, s. 4, *heat.*

kitūro, s. 4, *a tomb.*

kitūru, s. 4, *shadow, ghost.*

kiwagara, s. 4, *a crab.* Also a term of the greatest contempt.

kiwakonga, s. 4, *a crab.*

kiyaga, s. 4, *a great wind.*

-kisa kirise, v. caus., *to heal, make to surpass.*

kisigaijo, s. 4, *a first-born.*

-koba, **-kobere**, v., *to push a way through grass.*

-koba, **-kobere**, v. tr., *to share, be partners in some purchase.*

-koija, **-koisire**, v. intr., *to be greedy of food.*

-koimya, **-koimire**, v. intr., *to wink.*

-kōka, **-kōkere**, v. intr., *to crow.*

kokuro'raho, s. 7, *a sign.*

-koma, **-komere**, v. tr., *to pick up.*

Okukomamu, *to choose.*

-komba, **-komere**, v. tr., *to lick.*

-kometereza, **-kometerise**, v. tr., *to charge.*

komi, s. 3, *a large fire lighted to keep cattle warm.*

-kondama, **-komdamire**, v. intr., *to become weak and emaciated from illness.*

kondo, s. 3, *a headgear worn by Banyoro kings, a crown.*

-konkomoka, **-konkomokere**, v. intr., *to descend a hill.*

-konyera, **-konyire**, v. prepl., *to aid, help, assist a person.*

-konyerangana, **-konyerangaine**, v. recip., *to help one another.*

-kora kosire, v. tr., *to do.*

-kora(ho), **-kozire(ho)**, v. tr., *to touch.*

-ko'ra, **-kolire**, v. prepl., *to work for.*

-ko'ra, **-koroiri**, v. intr., *to cough.*

Koyakoya, adv. **Amainsi agatagasire koyakoya**, *lukewarm water.*

-kora, **-kozese**, v. caus., *to make to work.* **Okukoza ekibego**, *to dip a sop.*

ku, prefix of 10th class and Infinite Mood.

Verbal Infinitives may almost without exception be used as verbal nouns, e.g. **okugonza**, *love*; **okusemererwa**, *gladness*. They will be found under the initial letter of the stem, and will not be repeated here.

-kuba, **-kubire**, v. tr., *to fold up.* **Okwekubakuba**, *to become entangled.*

-kubisa, **-kubisize**, v. caus., *to drink a draught.*

-kubuka, **-kubukire**, v. intr., *to turn aside or to turn into another road.*

-kubutuka, **-kubutukire**, v. intr., *to turn one's head round.*

-kugiza, **-kugize**, v. tr., *to praise.*

kuju, s. 10, *a knee.*

-kuma obura, **-kumire**, v. tr., *to pile up bura.*

-kumba, **-kumbire**, v. intr., *to roll.*

kumoma, verbal noun, *rust.* **Okumoma**, *to get rusty.*

-kumbiza -kumbize, v. prepl., to roll for.

-kumbya -kumbise, v. caus., to roll.

-kuna -kunire, v. tr., to feast a man sumptuously.

Kundi, adv., otherwise.

-kundira -kundire, v. tr., to agree, give permission to. (Not much known.) In Ankole okukunda, to love.

-kunga -kungire, v. tr., to call aloud to.

-kungāna, kungaine, v. intr., to quarrel.

-kunira, v. tr. Enjura enkunire, The rain has passed over me.

-kunkumka -kunkumkire, v. intr., to shake out (as a flag).

-kunkumura -kunkumuire, v. tr., to shake out.

-kura -kunire, v. intr., to grow up, get old.

-ku'ra -kuruire, v. tr., to draw along the ground, scrape.

-kurata -kurasire, v. intr., to assemble for debate.

-kuratera -kuratira, v. tr., to follow. kutu, s. 10, an ear.

-kuyuga -kuyugire, v. tr., to stir.

-kwasā ensoni, v. caus., to put to shame.

-kwasā -kwasize, v. caus., of oku-kwata. Okukwasisa, prepl. form.

-kwata -amasu, to be alone.

-kwata -kwasire, v. tr., to take, catch, lay hold of.

-kwati'ra kwatirire, v. prepl., to bear up in the arms.

kwezi, s. 10, the moon, a month. But omwezi, moonlight. Okwezi enzoro, full moon.

-kya-, particle, still.

kyanda, s. 4, the dry season.

-kyanganuka -kyanganukire, v. intr., to rejoice.

kyara kisaija, s. 4, the thumb.

kyebu, s. 4, corner of cloth, skin, etc.

-kyena -kyenere, v. tr., to curse.

kyenju, s. 4, sweet-eating banana.

-kyenwa -kyenerwe, v. pass., to be cursed.

kyeramaino, s. 4, a thorn bush.

kyesomeko, a coat, a made-up garment.

kyesweko, s. 4, a coverlet, blanket.

kyeya, s. 4, a level plain.

kyokuhonga, s. 4, an offering.

kyoma, s. 4, iron, any iron thing.

kyonsira, s. 4, a sacrifice.

-kyora, v. intr., to return same day.

L. OR R.

Although at present both these signs are used in writing Lunyoro, they represent but one letter, with two pronunciations. The rule is to pronounce and write it r except between a and e; a and i; o and e; o and i; u and e; u and i. In these cases the letter is pronounced l.. When r commence a word, it is often pronounced like d. But to avoid confusion all such words will be found under the present heading.

-ra -lire, v. tr., to weep. Oku'ra amaiji, to weep tears. Okuli'ra, to weep for.

-raba -rabire, v. intr., to pass along a path, etc.

-rabya -rabize, v. caus., to make to pass.

-rāga -ragire, v. tr., to bid farewell to, to promise.

-ragana -ragaine, v., to covenant together (mutual).

-raganiza -raganiza, v. to covenant with (not necessarily mutual).

-ragara -ragaire, v. intr., to drop Okuragaramu, to drop into.

-ragasa -ragaise, v. tr., to dust, wipe away.

-ragira -ragire, v. tr., to command.

-ragi'ra -ragirire, v. tr., to show how to do a thing, give instructions for work.

-ragura -raguire, v. tr., to prophesy, to divine.

-ragu'ra -ragullire, v. prepl., to prophesy for.

-raha -rahire, v. tr., to scratch like a hen.

-rahiza -rahize, v. tr., *to scatter*.
 -rahuka -rahukire, v. intr., *to hasten, be quick, be easy*.
 -raiha -raihire, v. intr., *to be high*.
 -ramaga ramagire, v. intr., *to make a campaign, to go to war*.
 -ramara -ramaire, v. intr., *to become lame or crooked*.
 -rambika -rambikire, v. tr., *to lay along the ground*.
 -rambikiriza, -rambikirize, v. tr., *to stretch out (the leg)*.
 -ramukya -ramukize, v. tr., *to salute*.
 -ramura -ramuire, v. tr., *to value, fix a price, adjudicate*.
 -ramya -ramize, v. caus., *to worship*.
 -ranga ehuki, v. tr., *to spin cotton thread*.
 -ranga -rangire, v. tr., *to announce, introduce*.
 -ranganwa -rangainwe, v. pass., *to be published abroad (of news)*.
 -rara -raire, v. intr., *to pass the night, to dwell*.
 -rara -raire, v. intr., *to go out (as fire or candle)*.
 -raranga -rarangire, v. intr., *to scatter in all directions*.
 -rarangya -rarangize, v. caus., *to scatter*.
 -rasa -razize, v. caus., *to put out (fire), to put away for the night*.
 -lēba -lēbere, v. tr., *to see afar off*.
 -lebaka, -lebukire, v. neut., *to be visible from afar*.
 -lēga -lēgere, v. tr., *to sit and beg for food*.
 -lēga -lēgere, v. tr., *to accuse*.
 -leha -lehere, v. tr., *to pay something as compensation*. Okulehera omuntu, *to compensate a man*.
 -leka -lekere, v. tr., *to let alone*. As an auxiliary it supplies a negative Subjunctive (q.v.).
 -lekera -lekire, v. tr., *to set free*.
 -lema -lemere, v. tr., *to reign, rule; to be too hard for*. Kindemere, *It has beaten me*.
 -lemēra -lemire, v. tr., *to be heavy, to burden*.

-lemērwa -lemirwe, v. pass., *to be heavily burdened*.
 -lemesa -lemesese, v. caus., *to contradict*.
 -lenga -lengere, v. tr., *to measure, try, to bewitch*.
 -leng'era -lengerire, v. intr., *to suppose, guess*.
 -lengwa -lengerwe, passive of the above.
 Lero, conj., *so, now, well*. (It does not mean to-day, as in Luganda).
 -leta -lesere, v. tr., *to bring*.
 Li? interrog. adv., *when?*
 riba, s. 5, *a dove, pigeon*.
 -libata -libasire, v. tr., *to tread, step upon*.
 -liikana -liikaine, v. intr., *to play*.
 -lima -limire, v. tr., *to dig*.
 -linda -linsire, v. tr., *to take care of, to wait for*.
 rino, s. 5, *a tooth*.
 -lisa -lisize, v. caus., *to feed, herd*.
 -riso, s. 5, *an eye*.
 -roka -rokere, v. intr., *to bring forth new leaves*.
 -roleka -rolekere, v. intr., *to be visible*.
 -role'ra -rolerire, v. prepl., *to gaze at, oversee*. Omuroleresi, *a bishop*.
 -rora -rozire, v. tr., *to see, to be awake*. Okurora amarali, *to squint*.
 -rorana -roraine, v. intr., *to be transparent*.
 -rorwa -rozirwe, v. pass., *to be seen, to be visible*.
 -roza -roleze, v. tr., *to taste*.
 rubabi, s. 6, *a leaf*. Embabi, *banana leaves*. Amababi, *leaves (generally)*.
 rubaju, s. 6, *a side*. Ha rubaju, adv., *at the side*.
 rubale, s. 6, *a hail-stone*. Omuiru rubale, *a bond slave*.
 rubambo, s. 6, *a wooden peg used for stretching a skin*.
 rubango, s. 6, *shaft of spear*.
 rubengo, s. 6, *a lower millstone*.
 rubibi, s. 6, *a little bank of earth dividing garden plots*.

- rubimbi**, s. 6, *an allotted piece of work, usually digging* (? Lug.).
rubindi, s. 6, *a small earthenware pot for milk*.
rubingo, s. 6, *a reed*. Plural, **amabingo** (see **ibingo**).
rubu, s. 6, *a turn*. Omu mbu, *in turns*.
rububa, s. 6, *stubble or straw of bura*.
rubuga, s. 6, *a city, a threshing-floor*.
rubugo, s. 6, *a bark cloth*.
rucuba, s. 6, *a wooden vessel for soup or gravy*.
rufu, s. 6, *disease, death*.
rufumu, s. 6, *a wise saying, parable, proverb*.
rufanjo, s. 6, *papyrus*.
-ruga, **-rugire**, v. intr., *to go out*.
 okurugaho, *to get out, get away*.
 okurugamu, *to go out*. **okurugayo**, *to go away from (there)*. **okuruga enyuma haihi**, *to be close behind*.
rugagara, s. 6, *a very large basket made of sticks*.
rugali, s. 6, *a wicker tray for winnowing*.
ruganda, s. 6, *a tribe*. Enganda, *handfuls*.
rugando, s. 6, *a tree with yellow blossoms*.
rugeso, s. 6, *a reaping-knife*.
rugisire, s. 6, *the bag of the stomach*.
rugo, s. 6, *a fence of reeds*.
rugonjo, s. 6, *a garden of plantains*.
rugoye, s. 6, *European cloth*.
ruguhyo, s. 6, *a potsherd*.
ruguragusa, s. 6, *a tree with serrated leaves*.
-ruha **-ruhire**, v. intr., *to become tired with work*.
Ruhanga, s. 1, *God*.
ruhanga, s. 6, *a skull*.
ruhara, s. 6, *baldness*.
ruharo, s. 6, *a field* (belonging to king or big chief).
ruhasi, s. 6, *black biting ant*. (Lug. Ensanafu.)
ruhimbo, s. 6, *a divining-rod*.
ruhinyo, s. 6, *a bier, stretcher*.
ruhira, s. 6, *a prairie fire*.
ruhu, s. 6, *a skin*.
-ruhuka **-ruhukire**, v. neut., *to revive after weariness*.
ruhumbo, s. 6, *mould, mouldiness*.
ruhungyo, s. 6, *a wicker bottle with wide mouth and narrow neck for catching locusts*.
ruigi, s. 6, *a door*.
-ruka **-rukire**, v. tr., *to plait a mat*.
 Okuruka ibara, v. tr., *to name*.
ruka **-rukire**, v. intr., *to spring up* (same as **okwaruka**).
rukande, s. 6, *a camp, a booth*.
 Okutema orukande, *to pitch a camp*.
ruko, s. 6, *a cluster of plantains broken off a bunch*.
rukoba, s. 6, *a strap*.
rukomera, s. 6, *a fort*.
rukora, s. 6, *a handful of grass thrown down to block a road, a sweet potato shoot*.
rukoraigo, s. 6, *a kind of shrub*.
rukoroba, s. 6, *a hedge or fence of cut sticks*.
rukumu, s. 6, *a finger*.
rukurato, s. 6, *an assembly, council*.
rukute, s. 6, *a road*. Also **ikute**.
rukya, s. 6, *early morning*.
rulimi, s. 6, *tongue, language*.
-ruma, v. intr., *to be fierce*. **Omu-ntu omu'rumi**, *a fierce or cruel man*.
rumaiso, s. 6, *a small knife used to pare the nails, a razor*.
rume, s. 6, *dew*.
-rumika **-rumikire**, v. tr., *to bleed a man, to cup*.
rundanda, s. 6. Abaza orundanda, *He chatters incessantly*.
Rundi, conj., *perhaps, possibly, either, or unless, etc.*
runombe, s. 6, *atmospheric haze prevalent in hot season*.
runyege, *a rattle worn round the ankle*.
runye're, s. 6, *a small bracelet of twisted copper wire*.
rupapura, s. 6, *paper*.
rusale, s. 6, *a small calabash bottle to put grease in*.
rusaya, s. 9, *a cheek*.
rusengo, s. 6, *fetters of reeds*. Plural form more common.

rusi, s. 3, a kid or lamb.
 rusika, s. 6, an outer wall.
 rusoxi, s. 6, a hill or mountain.
 rusu, s. 6, roof of native house.
 rutahyo, s. 6, a small calabash with crooked handle.
 rutahyo, s. used as adv. **Rutahyo rwente**, when the cows come home.
 rutanga, s. 6, a small ground cactus.
 rutara, s. 6, a framework of sticks used in doing up a load.
 ruti, s. 6, a wooden grid used for grilling.
 rutozi, s. 6, a plant whose wood is used for procuring fire.
 rwakyo, s. 6, flowers, blossoms.
 -rwana -rwanire, v. intr., to fight.
 -rwara -rwaire, v. intr., to be or to become ill.
 -rwasa -rwaliza, v. caus., to make ill, to nurse in sickness.
 rwebagyo, s. 6, afternoon. Commonly used as adverb.
 rwemo, s. 6, the place in a house for eating in.
 rwoya, s. 6, steam, breath, perspiration (especially of fever).
 -lya -lire, v. tr., to eat. **Okulya obukama**, to ascend the throne; **okulya obutaka**, to enter into a chieftainship.

M.

ma-, prefix for substantives and adjectives in the plural of 5th and 10th classes.
macande, s. 5, pl., *semsem*.
macunda, s. 5, pl., *buttermilk*.
macwaowa, s. 5, pl., *great wisdom*.
macwanta, s. 5, pl., *saliva*.
-magamaga -magamagire, v. intr., to look from side to side.
magaro, s. 5, pl., *overflowings of corn, beans, etc.*
magesi, s. 5, pl., *wisdom*.
magita, s. 5, pl., *butter, grease*.
maguli, s. 5, pl., *large barns for grain*.
mahanga, s. 5, pl., *nations*.
mahano, s. 5, pl., *wonders*.

mahera, s. 5, pl., *pus, matter*.
maizi, s. 5, pl., *water*.
makaka, s. 5, pl., *reeds*.
makamba, s. 5, pl., *sap of trees*.
makamu, s. 5, pl., *curdled milk*.
makansi, s. 3, *scissors (Sw.)*.
makara, s. 5, pl., *charcoal*.
makomba, s. 5, pl., a thorn of the "wait-a-bit" variety.
makuni, s. 5, pl., *rejoicings at a feast*.
makuru, s. 5, pl., *news, business, interpretation*.
malère, s. 3, a kite or large hawk.
malère, s. 3, *bracken*.
Mali, adv., *truly*. As an adj., **Omusaija mali**, a thorough man.
mamba, s. 3, *day-spring*. The first sign of dawn. **Emamba esasire**, The dawn has broken.
mananu, s. 5, pl., *truth*.
mananukwo, adv., *truly*.
manda, s. 5, pl., *charcoal*.
māni, s. 5, pl., *strength, might*.
-manya -manyire, v. tr., to know, understand.
manyikirize, s. 3, a seal. A sign set to indicate if a thing has been disturbed in owner's absence.
-manyira -manyire, v. tr., to be used to.
manzi, s. 3, a brave man, bravery.
Mara, interj., *Why!* **Mara waba ki okugukora?** *Why!* what prevented you from doing it?
māra, s. 5, pl., *the bowels*.
marali, s. 5, pl., *crossed eyes*.
maranga, s. 5, pl., *lilies*.
Marumi, s. 1, *brother of mother*.
marwa, s. 5, pl., *native beer*. **Amarwa agasalire** or **amarwa agenkenku** or **amarwa agakenkere**, *sour beer like vinegar*.
masège, s. 5, pl., *poverty*.
masiriba, s. 5, pl., *charms worn round the neck*.
masu, s. 5, pl., *loneliness*.
masununu, s. 5, pl., *new milk*.
mata, s. 5, pl., *milk*. (**Mate** is often heard.)
matehe, s. 5, pl., a wild fruit somewhat akin to pomegranate.

matembero, s. 5, pl., *scaffolding, a ladder.*

-matuka -matukire, v. intr., *to rise up quickly.*

matundu, s. 5, pl., *the flanks.*

-matura -matuire, v. tr., *to raise up quickly.*

Mau, s. 1, *my mother.*

Mawe! interj. of surprise.

mawino, s. 5, pl., *long hairs from elephants' tails worn by Bahuma.*

masima, s. 5, pl., *truth.*

Masimakwo, adv., *truly.*

mazomba, s. 5, pl., *a spotted skin disease.*

mbabazi, s. 3, *grace, kindness.*

mbaisi, s. 3, *an axe or adze.*

mbaju, s. 6, pl., *sides, ribs.*

mbanda yorusizi, s. 3, *the steep side of a hill.*

Mbandwa, s. 1, *a diviner.*

mbara, s. 3, *an anthill made by termites.*

mbara, s. 3, *an insect like house-fly which bites.*

mbata, s. 3, *the level part at the base of a mountain. (Batoro of the hill.)*

mbeba, s. 3, *mouse, rat.*

mbeho, s. 3, *cold, wind, draught.*

mberabuzi, s. 3, *a goat.*

Mbere, a contraction of **Nambers.**

mberya, s. 3, *tars.*

mbibo, s. 3, *seed for sowing.*

mbiso, s. 3, *a pit for storing food.*

mboni, s. 3, *the pupil of the eye.*

mbunda, s. 3, *a wet and stormy morning.*

mbundu, s. 3, *a gun.*

mburara, s. 3, *long wavy grass.*

mbuzi, s. 3, *goat or sheep.*

mbwa, s. 3, *a dog. Embwa lweru, a white dog. Embwa keru, a white bitch.*

mbyarwa, s. 4, pl., *a kind of pea.*

-menya(mu) -menyere(mu), v. tr., *to pluck up weeds.*

-mera -mesere, v. intr., *to grow.*

-mesa -merese, v. caus., *to make to grow.*

mesa, s. 3, *a table.*

mfubaso, s. 3, *a bead necklace.*

mfuka, s. 3, *a native hoe.*

mfundo, s. 3, *calf of leg.*

mfuxi, s. 3, *an orphan.*

-miga -migire, v. tr., *to press, squeeze.*

miihembo, s. 2, pl., *pride.*

-mira -mizire, v. tr., *to swallow.*

mireju, s. 2, pl. *moustache.*

Mirembe, a salutation, *Is all well?*

-miringisa -miringisize, v. intr., *to make the motion of swallowing.*

-misa -misise, **Okumisa eucu**, *to kick the dust—a sign of contempt.*

-misira -misire, v. tr., *to sprinkle.*

mp = mh or nh. Thus **mpaire**, not **nhaire.**

Mpako, s. 3. The pet name **Adyeri**, **Apuli**, etc., are called **Mpako.**

mpale, s. 3, *a pair of trousers.*

mpambiro, s. 3, *passages made in the earth by termites.* Sometimes ascribed to snakes.

mpango, s. 3, *an axe.*

mparaki, s. 3, *a small antelope.*

mpaya, s. 3, *a male sheep or goat.*

mpaya, s. 3, *waves and rapids on a river.*

mpekenyu, s. 3, *gristle.*

mpera, s. 3, *reward, wages.* **Omusala** (Sw.) is also used.

mpike, s. 3, *an anthill of black earth.*

mpiko, s. 3, *a completed time. Omu mpiko yokufa, in the hour of death.*

mpindi, s. 3, *the pole of an elephant-trap.*

mpindo, s. 3, *a native bodkin or large needle.*

mpirima, s. 3, *a dagger or short sword.*

mpoha, s. 3, *the hollow socket of a spear-blade.*

mpuku, s. 3, *a weevil.*

mpungu, s. 3, *any large bird of prey.*

mpunu, s. 3, *a pig, wild boar.*

mpururo, s. 3, *same as ihururo or ihu'ro.*

mpūta, s. 3, *a bandage round the head.*

mpūta, s. 3, *a wound.*

mpwahwa, s. 3, *a calabash drinking-cup.*
mubaizi, s. 1, *a carpenter.*
mubāzi, s. 2, *medicine.*
mubiri, s. 2, *body (while alive), blessing, luck.*
mubirize, s. 2, *a shrub with white blossoms slightly resembling chest-nut.*
mubito, s. 1, *a prince.*
mubu, s. 2, *a mosquito.*
mubumbi, s. 1, *a potter.*
mubumbo, s. 2, *plantains cooked in a mass.*
mucanzi, s. 1, *a torturer.*
mucucu, s. 2, *long hair, generally curled.*
mucunguzi, s. 1, *redeemer.*
mucwe, s. 2, *gravy.*
Mucwesi, s. 1, *the spirit worshipped by the Banyoro.*
mudomadoma, s. 1, *a foolish person.*
muduma, s. 1, *an executioner.*
mudumi, s. 1, *a herald.*
mufakati, s. 1, *a widow.*
mufu, s. 1, *a dead man, a greedy man. Omufu aima, one who takes all the food for himself.*
mufuko, s. 2, *a quiver.*
mufumu, s. 1, *a doctor, wise man.*
mugabo, s. 2, *a share.*
mugaju, s. 2, *a native perfume extracted from a tree.*
mugango, s. 2, *an old word for gun.*
muganuro, s. 2, *firstfruits given to chief.*
mugara, s. 1, *a weakly person.*
mugaragara, s. 1, *a courtier.*
mugaso, s. 2, *worth, use. Tikinyina mugaso, It is no good.*
mugenge, s. 1, *a leper.*
mugenzi, s. 1, *a brother.*
mugera, s. 2, *a small valley.*
mugezi, s. 2, *storm-water, rain flooding a house.*
mugimba, s. 2, *a bunch of plantains.*
mugisa, s. 2, *good luck, blessing.*
mugizi, s. 1, *one in authority.*
mugogo, s. 2, *the fleshy substance of plantain before it dries and becomes kigogo.*

mugoma, s. 2, *the grass coil of which a kiibo is made.*
mugongo, s. 2, *the back (lumbar region).*
mugongo, s. 2, *shore of lake, the land between two swamps. (This is the commonest way of measuring land.)*
mugonya, s. 2, *a crease in a table-cloth.*
mugonyi, s. 1, *a traveller stopping the night (not a visitor). Enju yabagonyi, an inn.*
mugorogoro, s. 2, *an elephant palm.*
mugoye, s. 2, *a kind of catgut.*
mugūda, s. 1, *a rich man.*
muguha, s. 2, *a rope, string.*
mugurusi, s. 1, *an old man.*
mugusa, s. 2, *millet, used in fermenting beer. (Lug. mwemba.)*
muguta, s. 2, *an uncured skin.*
muguzi, s. 1, *a trader, merchant.*
mugwāgwa, s. 1, *a foolish, half-witted person. (Carefully distinguish from Luganda.)*
mugwetwa, s. 1, *an heir.*
muhago, s. 2, *a disease (? general dropsy).*
muhāna, s. 2, *a ditch.*
muhanda, s. 2, *a path, way.*
muhandiki, s. 1, *a scribe.*
muhangaizima, s. 2, *a rainbow.*
muhangi, s. 1, *the creator.*
muh're, s. 2, *an iron bracelet.*
muherya, s. 2, *ripe bura.*
muhigi, s. 1, *a hunter.*
muhuha, s. 2, *a plaited cover for native milk-pot, a dish-cover.*
muhini, s. 2, *an axe or hoe handle.*
muhito, s. 2, *tribulation (usually undeserved).*
muhoro, s. 2, *a knife with hooked point.*
muhuma, s. 1, *a herdsman, a man who lives by his cattle. This is the origin of the word Baima, cow-men.*
muhunda, s. 2, *the iron shoe of a spear.*
muhura, s. 1, *a midnight robber, an assassin.*

muhuruzi, s. 2, *an outer wall of chief's enclosure.*
muhyo, s. 2, *a knife.*
muiga wenjura, s. 1, *a rain-maker.*
muigo, s. 2, *a stick, walking-stick.*
muljukuru, s. 1, *a descendant.*
muika, s. 2, *smoke.*
muirima, s. 2, *darkness.*
muiru, s. 1, *a peasant.* **Omuiru rubale**, *a bond servant.*
muisi, s. 1, *a murderer.* Also **omusinsi**.
muisi, s. 2, *the cream of milk.*
muiski, s. 1, *a girl.*
mujego, s. 2, *a very long bundle of salt, etc.*
mujuba, s. 2, *native bellows.*
mukaikuru, s. 1, *an old woman.*
mukama, s. 1, *king, master, owner.*
Mukama waitu, *our Lord.*
mukāro, s. 2, *hardened meat, pem-mican.*
mukatuzi, s. 1, *a plunderer.*
mukasi, s. 1, *a woman.*
mukegi, s. 2, *a bowl made from a gourd.*
mukēka, s. 2, *a mat made in the Kiganda style.*
mukēto, s. 1, *a steward.*
mukimba, s. 2, *a present to a native doctor, reward of divination.*
mukindo, s. 2, *a wild palm tree.*
Enkindo, *the branches.*
mukiraijo, s. 2, *a swelling on the knee caused by effusion of fluid.*
muko, s. 3, *a very common tree with crimson flowers.*
mukogoto, s. 2, *a tall timber tree.*
(Lug. omuvule.)
mukoiyo, s. 2, *greed.*
mukonde, s. 2, *the stem of the plantain?*
mukongora, s. 2, *a kind of prickly shrub.*
mukono, s. 2, *an arm.* **Omucono omulyo** or **ogwobulyo**, *the right hand.* **Omucono omoso** or **ogwemoso**, *the left hand.*
Mukowe, s. 1, *(his) son-in-law.*
Mukowange, etc.
mukubi, s. 2, *a general term for green food served as vegetables, not potatoes or beans.*

mukumfrisi, s. 1, *the king's door-keeper.*
mukumi'ro, s. 2, *door-post (inside house).*
mukungu, s. 1, *the lowest rank of chief in Toro having peasants directly under him (ct. Luganda).*
mukungu gwenyanja, s. 2, *the shore of lake, coast.*
mukura, s. 2, *a conduit or trench to carry off water.*
mukuru, s. 1, *a superior, a great one.*
mukurumuro, s. 2, *a visible track (e.g. of bicycle).*
mukwenda, s. 1, *an ambassador, messenger, apostle.*
mukworo, s. 2, *a large tree like wild fig.*
mukyora, s. 2, *a species of tree.*
mulēma, s. 1, *a lame man.*
mulēmi, s. 1, *a ruler.*
mulēra, s. 2, *a gun-barrel, a jug.*
mulimo, s. 2, *work.*
mulingo, s. 2, *kind, species.*
mulinsi, s. 1, *a preserver, guardian.*
munungora, s. 1, *an executioner.*
munya, s. 2, *a stinging nettle.*
munaku, s. 1, *a poor person, especially a man who has not a wife to cook for him.*
munāna, card. number, *eight.* In Lunyoro the cardinal numbers are in reality substantives (q.v.).
mungu, s. 3, *a boring beetle.*
Muno, adv., *very, very much.* Often reduplicated.
munofu, s. 2, *boneless meat.*
muntu, s. 1, *a person.*
munwa, s. 2, *a lip.*
munya, s. 2, *a small lizard.*
-munya-, a prefix denoting *a man of*, thus: **Omunyamboga**, *a man of Mboga*; **omunyamwenge**, *a man of Mwenge*; **omunyakole**, *a man of Nkole*; **omunyahanga**, *a man of another nation*; **-kinya**, the form of the 4th class, is also found.
Munyanya, s. 1, *sister or brother, speaking of the opposite sex only.* It takes the personal, not the possessive pronoun (q.v.).
munyagi, s. 1, *a captor, robber.*

munyagwa, s. 1, a captive.
munyaihanga, s. 1, a stranger (pronounced *omunyehanga*).
munyakihanda, s. 1, a king's chief.
munyale, s. 2, smoke-stains on roof of house.
munyanzigwa, s. 1, an enemy.
munya'ra, s. 2, a crack, a broken and jagged surface.
munyongorosi, s. 2, a snail.
munyoro, s. 1, a great chief, baron (equals *omukungu* in Luganda).
Munywani, s. 1, a blood-brother, boon companion.
murago, s. 2, a promise.
Muramu (wange), s. 1, my brother-in-law.
murara, s. 2, milk of the previous evening.
mu'ro, s. 2, fire.
murongo, s. 2, a shrub, leaf resembling bay.
murundi, s. 2, a shin.
murundi, s. 2, time. **Emirundi esatu**, three times.
musa, s. 2, shore, beach.
musaija, s. 1, a man.
musakazi, s. 1, a Thatcher.
musana, s. 2, light, daylight.
musanga, s. 2, ivory.
musango, s. 2, fault, guilt.
musöge, s. 1, a poor man.
musöke, s. 2, a bamboo.
musékera, s. 2, a tree found in the bush.
musema, s. 1, a fool.
musembi, s. 1, a person who walks at the tail of a caravan to protect it.
musenga, s. 2, a bundle of shells, etc.
musenka, s. 2, stubble left in field.
musigazi, s. 1, a youth.
musigi, s. 1, a sower.
musigwa, s. 1, one left in charge, a caretaker.
musihani, s. 1, an adulterer.
musinga, s. 2, pig-iron (?).
musiri, s. 2, a garden or field of corn or beans.
musisa, s. 2, a tree like acacia.
musisa, s. 1, an earthquake (named after the spirit *omusisa*).

musisi, s. 1, a transgressor, a sinner.
musobosi, s. 1, a powerful person.
musoga, s. 2, castor-oil plant.
musogi, s. 2, an arrow (small kind used by hill tribes).
musohi, s. 1, a fisherman.
musoina, s. 2, marrow.
musole, s. 2, a native perfume made from the tree *omusole*.
musondokosi, s. 2, an insect like the biting ant.
mustima, s. 1, a thief who comes secretly.
musunga, s. 2, chaff of bura.
mususu, s. 2, a house-rat with bushy tail.
mutahi, s. 1, neighbour, fellow.
mutamisi, s. 1, a drunkard.
mutano, s. 3, boundary, border.
mutara'ra, s. 2, unfermented beer, one day old.
mutäsi, s. 1, a spy.
mutögo, s. 2, a trap.
mutoni, s. 2, a vegetable with very large leaves (*Lug. timpa*) (*allosia edulis*).
mutete, s. 2, hard wood used for getting fire.
muti, s. 2, a tree, piece of wood.
muto, s. 1, a child.
mutoma, s. 2, a bark-cloth tree.
mutonganisi, s. 1, an advocate.
mutuma, s. 2, a heart. Often used metaphorically for soul.
mutumbi, s. 2, a corpse.
mutumo, s. 2, a heap, pile.
mutungi, s. 1, a man of acquired wealth.
myonga, s. 2, smuts off wood, etc., charred in grass fire.
muzigaijo, s. 1, first-born.
muzihyo, s. 2, a drum-stick, a ruler.
musimu, s. 2, a spirit (evil).
musinzi, s. 1, a murderer.
musiro, s. 2, an animal or thing (totem) respected by the members of one family which may not be eaten. Each family has its own *musiro*. Even drops of rain may be *musiro*.
mwäga, s. 2, a wolf (?).
mwambi, s. 2, an arrow.

mwāna, s. 1, *a child*.
mwāni, s. 2, *coffee berries*.
mwānya, s. 2, *space, room, opportunity*.
mwegombi, s. 1, *a covetous person*.
mwekengi, s. 1, *a devout person*.
mweko, s. 2, *a girdle, strap, belt*.
mwēmi, s. 1, *a traitor*.
mwēne, s. 1, *a relation*. Always used with plural poss. pronoun.
mwenzangabu, s. 1, *one who lives by plunder, a land-pirate*.
mweru, s. 2, *season of plenty*.
mwetweki, s. 1, *a porter*.
mwesi, s. 2, *moonlight*.
mwogo, s. 2, *a fordable river or stream, a landing-place*.
mwohi, s. 1, *a tempter*.
mwojo, s. 1, *a boy*.
-myora -myoire, v. tr., *to turn, screw, wind, etc.*

N.

n-, pron. prefix, subj. and obj., *I or me*.
n-, copula, not complete without a pronoun.
n-, sign of Present Imperfect tense.
Na, conj., *and, even*.
-nāba -nābire, v. intr., *to wash oneself partially*. **Okunaba ha ma-iso**, *to wash the face*. **Okunaba omu byara** (or **ngaro**), *to wash the hands*. **Okunaba ebigere**, *to wash the feet*.
Nābi, s. 1, *a prophet* (Sw.).
-nabisa -nabisise, v. caus., *to wash partially* (some thing or person).
-nāga -nāgire, v. tr., *to throw away*. **Okunaga enjura**, *to cause it to rain*. **Okunaga isoba**, *an expression used when journeying till sundown*.
-naganaga -nagairenagire, v. redup., *to throw about*.
Nambere or **mbere**, rel. adv., *where, whither or whence*.
-nānāta -nānāsire, v. tr., *to lead a blind man*.
-nānāta, v. intr., *to be red*.

Nandiki, conj., *or*.
-nanura -nanuire, v. intr., *to stretch oneself*.
Nanyowe, and **I. Nanyi**, a contracted form.
Neeke, s. 3, *a weakly person*.
neu, s. 3, *a fish*.
neundi, s. 3, *a large gourd for oil or butter*.
Neuro nenouro, adv., *again and again*.
newanku, s. 3, *an axe*.
newera, s. 3, *a viper*.
nda, s. 3, *stomach, interior of anything, womb*. **Okuba nenda**, *to be with young*.
Nda yawe! *an adjuration referring to the ceremony of making blood-covenant*. Commonly used as a mere exclamation.
ndebe, s. 3, *a shallow hole in which to tread bananas to make beer, a winepress*.
ndemu, s. 3, *an axe*.
ndengo, s. 3, *a measure*.
ndimi, plural of **orulimi**.
ndiro, s. 3, *a basket to hold food*.
nduka, s. 3, *a small bird* (? turtle-dove).
ndungano, s. 3, *a finger-ring* (little known).
nduru. **Okutera enduru**, *a sign of distress made by shouting and beating on the mouth*.
ndyamiti, s. 3, *an axe for felling trees*.
ndyanga, s. 3, *a skin bag*.
-nēna -nēnere, v. tr., *to bite, chew*.
nende, s. 3, *a small animal with brown hair*.
nfuni (or **mfuni**), s. 3, *a worn-out hoe*.
Nga, negation, *No, it is not so*.
ngabi, s. 3, *a very small kind of gazelle*.
ngabwa, s. 3, *a general*.
ngagya, s. 3, *a wild animal like jackal*.
ngahi, s. 3, *a paddle*.
ngamba, s. 3, *a spoon*.
ngambo, s. 3, *a dialect*.
nganda, s. 3, *a handful* (of grass).

ngando, s. 3, *a thorn bush with long spikes.*

nganjani, s. 3, *a friend.*

ngāta, s. 3, *a coil of grass or leaves put on head under a load, a circle.*

ngeso, s. 3, *act, habit, custom.*

ngesi, s. 3, *running water, a current or spring.*

ngisa, s. 3, *wooden charms to prevent disease.*

ngo, s. 3, *a leopard.*

ngoma, s. 3, *a drum.*

ngondo, s. 3, *cuts made on the body (old customs).*

ngoro, s. 3, *a reed, the kind used for making native flutes.*

ngosa, s. 3, *small pieces of stick floating in a bowl of water used for divining.*

ngosi, s. 3, *a cloth to fasten baby on back.*

Ngugwo, cop. combined with dem. pro. (q.v.).

nguha, s. 3, *a dog-tick.*

nguli, s. 3, *a granary.*

ngumba, s. 3, *a barren woman.*

Ngundusonaboki, *a salutation, may be addressed to chiefs.*

Ngundusonakiki, *a salutation addressed to the king only.*

ngurukise, s. 3, *an adder.*

ngurusuru, s. 3, *a plant with yellow fruit, poisonous.*

Nibo, cop. and pers. pro. (q.v.).

-nihira -nihire, v. tr., *to hope for something promised.*

Nikyo, cop. and pers. pro. (q.v.).

Also an affirmative, *Yes, it is so.*

As conj., *therefore*, followed by prepl. verb in relative form.

nimi, s. 3, *a bull.*

ninga, s. 3, *a joint of the body.*

Ninkaha? cop. with interrog. adv.

Where is (the place?) Owanyu

ninkaha? Where is your home?

-ninira -ninire, v. intr., *to be very glad.*

Ninyowe, cop. and pers. pro., *It is I.*

Ninywe, cop. and pers. pro., *It is you.*

Nitwe, cop. and pers. pro., *It is we.*
Niwe, cop. and pers. pro., *It is thou.* (For other classes, see ante.)

njara, s. 3, *hunger.*

njato, s. 3, *thunderbolt, lightning-stroke.*

njaza, s. 3, *a gazelle.*

njiri, s. 3, *the gospel (Sw.).*

njobe, s. 3, *a wild animal, a kind of deer.*

njoga, s. 3, *a water-pot (Batoro of the hills).*

njogesa, s. 3, *an armlet or anklet.*

njojo, s. 3, *an elephant.*

njoka, s. 3, *a snake, a stomach-ache.*

njoki, s. 3, *a bee.*

nju, s. 3, *a house.*

njubu, s. 3, *a hippopotamus.*

njuma, s. 3, *same as kajuma.*

njunza, s. 3, *a jigger.*

njura, s. 3, *rain.*

njusa, s. 3, *twisted papyrus rope.*

Nka, conj., *like. Nka . . . oku* (with verb), *like as or as.* (Note **nka** = the Luganda **nga** when it means *like* or *as*, but it is not used in the formation of participles.)

Nkaha, interrog. adv., *where?*

nkaito, s. 3, *sandal, shoe.*

nkaka, s. 3, *biliousness, jaundice.*

nkanana, s. 3, *the bud of plantain tree.*

nkanjaiga, s. 3, *times, e.g. three times in one day (Enkanjaiga isatu).*

Nkann, cop. with dem. pro. (See p. 64.)

nka'ra, s. 6, pl., *lines* (like the line of a caravan).

nkarakarwa, s. 3, *a shrub.*

nkende, s. 3, *a monkey.*

nkerembe, s. 3, *an infant.*

nketo, s. 3, *a burden* (done up in a mat).

nki'ri yente, s. 3, *a yoke of oxen.*

nkise, s. 3, *shyness, fear.*

nkoju, s. 3, *a scar.*

nkoko, s. 3, *a fowl.*

nkokoromi, s. 3, *a cock.*

nkomo, s. 3, *the stocks*.
 nkonje, s. 3, *a large sweet banana eaten roasted or boiled*.
 nkonya, s. 3, *stump of plantain*.
 nkorakole, s. 3, *cane for plaiting*.
 nko'ro, s. 3, *a cough*.
 nku, s. 3, *firewood*.
 nkuba, s. 3, *lightning*.
 nkubebe, s. 3, *white ant*.
 nkukuni, s. 3, *a flea*.
 nkulingo, s. 3, *roundness*. Ibale erylunkulingo, *a round stone*.
 nkunduru, s. 3, *a rake*.
 nkunga, s. 3, *a kind of monkey*.
 nkungu, s. 3, *land belonging to a mukungu*. (Borders.)
 nkura, s. 3, *a wild animal*.
 nkwa yomukono, s. 3, *shoulder-blade*.
 nkwanzi, s. 3, *beads*.
 nkwasii, s. 3, *gum*.
 nkwirwa, s. 3, *a species of biting ant*.
 -noba -nobere, v. tr., *to hate*.
 Noha? cop. and interrog. pro. *Who is it?*
 nono, s. 3, *finger-nails*.
 nsa, s. 3, *small animal like wild goat*.
 nsaho, s. 3, *a bag* (Sw.).
 nsajwa, s. 3, *a barren cow or sheep*.
 nsama, s. 3, *a large rough-coated deer*.
 nsande, s. 3, *a drink made from sweet bananas*.
 nsanga, s. 3, *a button*.
 nsano, s. 3, *flour*.
 nsasi, s. 3, *exhaustion*. Okugwa ensasi, *to become exhausted*.
 nsekulo, s. 3, *a wooden mortar for pounding grain*.
 nsenene, s. 3, *an edible grasshopper*.
 nseri, s. 3, *the other side*.
 nsesi, s. 3, *dysentery*.
 nsi, s. 3, *country, district, place, the world*.
 nsigo, s. 3, *kidneys*.
 nsimbi, s. 3, *cowrie shells*.
 nsimbo, s. 3, *epilepsy*.
 nsindikwa, s. 3, *a tree-stump dug up for firewood*.

nsirimuko, s. 3, *the other side of a hill* (from okusirimuka).
 nsiso, s. 3, *upper mill-stone*.
 nsondokosi, s. 3, *a biting ant which causes a swelling*.
 nsonga yomuguha, s. 3, *the end of a rope or string*.
 nsoni, s. 3, *shame, reproach, modesty*.
 nsonoki, s. 3, *about 8 o'clock a.m.*
 nsuha, s. 3, *a water-pot*.
 nsuhera, s. 3, *a common house-fly*.
 nsuku, s. 3, *a wild animal* (kind of wild goat).
 nsungu, s. 3, *a small grass*.
 nswaswa, s. 3, *a large lizard, a punting-pole*.
 ntahi, s. 3, *a swallow*.
 ntajumba, s. 3, *a guinea-fowl*.
 ntale, s. 3, *a lion*.
 ntama, s. 3, *a sheep*.
 ntamusiya, s. 3, *old word for umbrella*.
 ntanda, s. 3, *cooked food to take on a journey*.
 ntangatangano, s. 3, *cross-roads*.
 nte, s. 3, *a cow*. Ente engaju, *a red cow*. Ente embogo, *a black cow*. Ente kibona, *a white cow*.
 ntego, s. 3, *a native enema made from calabash*.
 ntenyi, s. 3, *trial by ordeal*.
 Nti, adv., *thus*, agreeing with 1st pers. sing.
 ntimatima, s. 3, *the centre or core of plantain stem from which springs the bunch of fruit*.
 ntomi, s. 3, *the fist*.
 ntonzi, s. 3, *small sticks used for making bibasi*.
 ntuga, s. 3, *a giraffe*.
 Ntuki? interrog., *what* (thing)?
 ntulege, s. 3, *a zebra*.
 ntu'ru, s. 3, *sourness, the taste of unripe fruit*.
 ntwo, s. 3, *ears of corn*.
 nubwo, pronoml. cop., agreeing with 10th class; also adv., *thus*.
 -nuga, -nugire, v. tr., *to shun, treat with contumely*.
 Nuho, pronoml. cop., referring to 8th class.

-nuli'ra -nulirire, v. intr., to itch.
 numbu, s. 3, edible root like sweet potatoes.
 nunda, s. 3, a large bird of prey, almost white.
 -nunka -nunkira, v. intr., to smell.
 -nura -nuzira, v. intr., to taste nice.
 Nuwe, pronoml. cop. agreeing with 3rd class sing.
 nwa, s. 3, a hornet.
 -nya -nire, v. tr., to lay eggs.
 nyabarasana, s. 3, seeds of a certain grass which stick to the clothing.
 Nyabo, s. 1, their mother.
 -nyaka -nyakira, v. intr., to spread about (like water).
 Nyakatagara, s. 1, a priest.
 -nyaku-, descriptive prefix (q.v.).
 Nyakwenkuru, thy grandmother.
 nyama, s. 3, meat.
 nyamaiswa, s. 3, a wild animal.
 nyamankogoto, s. 3, a turtle.
 nyamuhoibona, s. 3, the planet (? Jupiter).
 nyamulere, s. 3, a flute.
 nyamunungu, s. 3, a porcupine.
 nyamusana, s. 3, midday, noon.
 nyarubingo, s. 3, a green snake.
 nyaso, s. 3, a native spoon.
 nyawahya, s. 3, a creeping plant.
 nyawawa, s. 3, a large bird like crow (named from its cry).
 -nyege'ra, -nyegerire, v. tr., to tell tales of, accuse privately.
 nyenkya, s. 3, morning.
 -nyeta -nyesere, v. intr., to become fat.
 nyigamu, s. 3, a space curtained off, a curtain.
 Nyina, s. 1, mother, his mother.
 Nyinazara, s. 1, mother-in-law.
 Nyoko, s. 1, thy mother.
 nyomyo, s. 3, a post.
 nyonge, s. 3, a hen.
 nyonyi, s. 3, a bird.
 Nyowe, pers. pro., I or me.
 -nyuka -nyukira, v. tr., to rub together in the hands (as in washing clothes).
 -nyumiza -nyumize, v. tr., to exalt.
 nyungu, s. 3, a pipe, a water-pot.
 -nyunya -nyunyire, v. tr., to suck.

nyunyuzi, s. 3, a star.
 -nywa -nywire, v. tr., to drink
 -nywana -nywaine, v. recip., to make blood brotherhood.
 -nywegora -nywegira, v. tr., to kiss.
 nziha, s. 3, deep water. Omu nziha hagati, in the middle of the lake.
 nziramira, s. 3, a python.
 nziro, s. 3, the black deposit on a cooking-pot, soot.
 nzito, s. 3, a maggot.
 Nziso, cop. with dem. pro. (q.v.).
 nzoro, s. 3. Okwesi kwenzoro, full moon.

O.

Obuhyo, a salutation.
 Obwa, prep., on account of.
 -oga -ogere, v. intr., to bathe.
 -ogesa -ogesere, v. caus., to cause to wash.
 -ogesa, -ogize, v. prepl. of okwogya.
 Ogorobe, farewell, good-bye.
 Ogu, demon. adj. or pronoun, he, that (man).
 -ogya -ogese, v. caus., to wash (= tc cause to bathe).
 ohebwa -oherwe, v. pass., to be tempted.
 -oheresa -oherize, v. tr., to dismiss, send away (in a good sense).
 -ohosa -ohoize, v. tr., to lend to.
 -ohya -ohese, v. tr., to tempt, to incite to evil.
 Oirirwota? salutation for the afternoon (from okui'rwā, to fast). Answer, nyirirweho or nyirirwe kurungi.
 -okesa -okesere, v. causative of above.
 Okisize, salutation, Good morning (from okukisa).
 Oku, rel. prefix of 10th class.
 Oku, dem. adv., there (by reference).
 -okya -okese, v. tr., to roast, burn.
 -oleka -olekere, v. tr., to show.
 Oli, dem. pron. or adj. This, he.
 Omba, prep., at the house of.
 -ombeka -ombekere, v. tr., to build.

-ombera -ombire, v. tr., *to weed out bura*.

-omera -omire, v. intr., *to be alive, to live*.

-omeresa -omerize, v. tr., *to convict*.

-omesi, adj., *alive*.

Omu, prep., *in*.

Omu, dem. adv., *in there* (a place already referred to).

Omuka, *at home*. Ali omuka, *He is in the house* (close by). Ali omukaye, *He is at home* (at some little distance).

omukako, s. 2, *a crown worn by a diviner*.

Omuli, same as omu.

Omunda, adv., *inside*.

Omunkoko, adv., *at cock-crow*.

-ona, adj., *all*.

-ongesa -ongeseze, v. caus., *to make to increase*.

-ongosa -ongosere, v. tr., *to spin thread, etc.* Okwongosa omugoye, *to make cat-gut*.

-onka -onkere, v. tr., *to suck*.

-onkya -onkeze, v. caus., *to suckle*.

-onyini, pro., *self*.

Orairota, salutation, *How have you slept?*

Orame, *farewell* (when going on a journey).

-o'ra oroire, v. intr., *to roar as a rushing river*.

-oroba -orobere, v. intr., *to become soft*.

-orobera, -orobire, v. prepl., *to be obedient to*.

Oroho, salutation, *How are you?*

Other persons: Ndoho, aloho, tuloho, muloho, baloho. Other forms: Olohota? Oloho kurungi? Baliyo? *How are they?* refers to people at a distance.

-osa -osire, v. tr., *to omit, pass over*.

Okwosa ijo, *to skip to-morrow*.

Bosire, spoken of workmen, would mean, *They have not come to-day*.

-otera orabugo, v. tr., *to scent a bark-cloth with native perfume*. Okwotera eseta, *to burn incense*.

On- rel. obj. pro., *whom* (inseparable from verb). Oungonza, *whom I love*.

Owa, prep., *of*, with reference to place. Nanka owomukama, *So-and-so of the king's*.

Owabu, poss. pro., *their place or country*.

Owaitu, *our place or country*.

Owange, *my home*; Owawe, *thy home*, Owe, *his home*. These three can only be used by, or in reference to, the master of the house, or by a king. Members of the household and people of a country use the plural forms.

Owanyu, *your place or country*.

P.

-papira -papire, v. tr., *to flap wings like a fowl*.

Pepope, an intensifier, following the verb okusa'ra, *to be bitter*.

R. (SEE L.)

S.

-sa -sire, v. tr., *to grind*.

-sa, adj., *mere, empty*. Busa, *no, nothing, naked*.

-'sa, v., a contraction of okusisa.

-saba -sabire, v. tr., *to ask for, pray*.

sabu, s. 3, *the black mud of swamps*.

-saga -sagire, v. intr., *to be in excess, to remain over*.

-sagana -sagaine, v. intr., *to be very abundant*.

-sagika -sagikire, v. tr., *to support or steady a man carrying a load*.

-sagi'ra -sagirire, doubly prepl. form of okusaga, *to remain over to*.

sagisa ensagi, -sagisize, v. tr., *to make a profit*.

-sahura -sahuire, v. tr., *to snatch, take by force*.

saija, adj., *male*.

-sakara -sakaire, v. tr., *to thatch*.

-saku'ra, -sakurire, v. tr., *to unthatch*.

- salirwa -salirwe, v. pass., *to be hurt, sorry; to suffer.*
 saliza -salize, v. caus., *to hurt, punish.*
 -salixibwa -salixibwe, v. pass., *to be made to suffer.*
 samāga, s. 3, *blood.*
 -sāna, v. aux., *to intend, be about to do.* Probably a contraction of okusisana.
 -sāndāra -sandaire, v. intr., *to be in flood (of water).*
 -sāndāra -sandaire, v. intr., *to play, jest.*
 -sanga -sangire, v. tr., *to meet, come upon.*
 -sangwa, passive of the above, it forms also the conjunction kusan-gwa.
 -sanzirana -sanziraine, v. intr., *to joke, speak lightly.*
 -sa'ra -salire, v. intr., *to be bitter.*
 -sa'ra -salire, v. tr., *to cut a bunch of plantains without felling the tree.*
 -sa'ra -saraira, v. intr., *to be benumbed or cramped.*
 -sāsa, v. intr., *to be in pain.*
 -sasangura -sasanguire, v. tr., *to bruise, smash.*
 -sasaunka -sasanukire, v. neut., *to come to pieces.*
 -sasanura -sasanuire, v. tr., *to take to pieces, unfold.*
 sēga, s. 3, *a vulture.*
 -sēga, -sēgere, v. intr., *to be poverty-stricken.*
 -segesa -segese, v. tr., *to winnow.*
 segeta, s. 3, *a divining-rod.* Also called oruhimbo.
 -segura -seguire, v. intr., *to divine.*
 -seka -sekere, v. tr., *to laugh, laugh at.*
 -seke'ra -sekerire, v. (prepl.), *to poke fun at.*
 -seke'rana, sekeraine, v. recip., *to jest.*
 -sekerexa -sekerize, v. caus., *to hold up to ridicule.*
 -semba -sembere, v. tr., *to protect, cover.*
 -semera -semire, v. intr., *to be pleasing, nice, good, clean.*
 -seme'ra -semerire, v. prepl., *to be pleasing to, to beseech, to deserve.*
 -semererwa -semerirwe, v. prepl. and pass., *to be glad.*
 -semere'rwa, -semerirwe, v. dbl. prepl., *to be pleased with, to rejoice at.*
 -semerexa -semerize, v. caus., *to cause to make glad, i.e. to please with some gift.*
 -semesa -semize, v. caus., *to put right, to cleanse, to please.*
 -semezabwa -semezibwe, v. pass., *to be cleansed.*
 -semire, verbal adj., *good, approved.*
 -sendekereza -sendekerize, v. tr., *to accompany for a little distance.*
 -seng'ja, -seng'aire, v. tr., *to strain, filter.*
 -senya -senyere, v. tr., *to gather firewood.*
 -se'ra -seruire, v. tr., *to want, look for, need.*
 -sera -sire, v. tr., *to cheat.*
 -serangana -serangaine, v. recip., *to cheat one another.*
 -sereka -serekere, v. tr., *to hide.*
 -sēsa -sesere, v. tr., *to pour, spill.*
 -sēsa -sesere, v. tr., *to pull down a house.*
 sēta, s. 3, *a perfume obtained from the tree omuseta.*
 -setuka -setukire, v. intr., *to go out to pasture (of cows).*
 -setura -setuire, v. tr., *to take to pasture.*
 -siba sibire, v. tr., *to plait a big rope.*
 -siba -sibire, v. intr., *to fast.* Osibirōt? *How have you spent the day?*
 -sibika sibikire, v. tr., *to tie up a goat or other animal.*
 -sibu'ra -siburuire, v. tr., *to untie a goat or other animal.*
 -siga -sigire, v. tr., *to leave behind.*
 -siga -sigire, v. tr., *to smear.*
 -sigara -sigaire, v. intr., *to remain behind.*
 -sigira -sigire, v. prepl., *to leave for, entrust to.*
 -sihana -sihaine, v. tr. or intr., *to commit adultery.*

- sika -sikire*, v. tr., *to draw, pull.*
sika -sikire, v. tr., *to roast, bake.*
sikinyisa -sikinyise, v. tr., *to shake about, to waggle.*
sima -simire, v. tr., *to beckon.*
sima -simire, v. tr., *to thank.*
simba -simbire, v. tr., *to plant a stick by thrusting it forcibly into the earth.*
simbu'ra -simburuire, *to put a man down from the shoulders.*
simburuka -simburukire, v. intr., *to descend from an elevated position.*
sinda -sinsire, v. intr., *to sigh.*
sindika -sindikire, v. tr., *to send away.*
sinduka -sindukire, v. neut., *to be uprooted.*
singa amabingo, v. tr., *to clean reeds with sand.*
singa -singire, v. tr. *Omusango gumusingire*, *The verdict is against him.*
singo'ra -singolire, v. tr., *to sweep.*
singura -singuire, v. tr., *to overcome.*
singuruka -singurukire, v. intr., *to return from fleeing before an enemy.*
singwa -singirwe, v. pass., *to run from an enemy.*
siriba, s. 3, *a charm to hang round the neck.*
sirimuka -sirimukire, v. tr., *to descend.*
sisa -sisure, v. intr., *to be like.*
Nasisa ata? *What is he like?*
sisa -sisure, v. tr., *to do wrong, to sin against.*
sisana -sisaine, v. tr., *to be like (something).*
sisikara -sisikaire, v. intr., *to become spoiled.*
sisimuka -sisimukire, v. intr., *to awake.*
sisimura -sisimuire, v. tr., *to awake.*
Sisisi, an intensifier, following the verb *to be black.*
sitama -sitamire, v. intr., *to sit on haunches.*
sobasoba -sobasobire, v. intr., *to go stealthily.*
-soberwa -sobirwe, v. pass., *to put something away and forget it.*
-sobeza -sobize, v. caus., *to dis-appoint a person.*
'So, s. 1 (contracted), *thy father.*
-soboka -sobokere, v. neut., *to be possible.*
-sobora -soboire, v. tr., *to be able, to manage.*
-sobo'ra -soboroire, v. tr., *to explain (to).*
-soboxa -soboize, v. caus., *to enable.*
-sobya -sobeze, v. intr., *to make a mistake.*
-soha -sohere, v. tr., *to fish.*
sojo, s. 3, *short grass.*
-sokera -sokire, v. tr., *to pound earth round a pole.*
-soleza -solize, v. tr., *to smell, inhale.*
-soma -somere, v. tr., *to read.*
-soma -somere, v. tr., *to take a sip of water or smoke a pipe, (of birds) to pick up seeds.*
-somora -somoire, v. tr., *to draw (a sword).*
-sōnasōna -sonasonere, v. tr., *to cross-question, entrap in speech.*
-songora -songoire, v. tr., *to sharpen.*
-so'rokana -so'rokaine, v. intr., *to gather together from different places.*
-sorora(mu) -soroire(mu), v. tr., *to separate from.*
-soroxa -soroize, v. tr., *to gather together.*
-soroxangana -soroxangaine, v. recip., *to assemble -selves together.*
-sota -sotere, (irreg.) v. intr., *to be very tired.*
-sukura -sukuire, v. tr., *to uncover, reveal.*
-sumikanisa -sumikanise, v. tr., *to tie together, mend.*
-sunga -sungire, v. tr., *to look on as spectators merely.*
-sungusura -sungusuire, v. tr., *to separate husk from bura (with fingers).*
-sununuka -sununukire, v. intr., *to become physically weak.*
-susa -susize, v. tr., *to swing.*

- susura -susuire, v. tr., to wipe.
- sususa, v. caus. of above.
- swaga -swagire, v. tr., to pull a rope hand over hand.
- sweka -swekere, v. tr., to cover up, with cloth or blanket.
- swera -swire, v. tr., to marry a woman.
- swerangana -swerangaine, v. recip., to intermarry.
- swerwa -swirwe, v. pass., to be married by a man.

T.

- ta -taire, v. tr., to put.
- taba, s. 3, tobacco.
- tabajuka -tabajukire, v. intr., to stumble.
- tabajura -tabajuire, v. tr., to make to stumble.
- tabana -tabaine, v. intr., to be overburdened with work.
- tabanguka -tabangukire, v. neut., to become stirred up and muddy.
- tabara -tabaire, v. intr., to go up to the capital.
- taba'ra -tabalire, v. tr., to fetch.
- tāga -tāgire, v. intr., to be in great distress and need.
- tagangara -tagangaire, v. intr., to scatter, be at a loss.
- taga'ra -tagaire, v. intr., to spread out, to take up much space in sitting down.
- tagasa -tagasize, v. caus., to heat.
- tagata -tagaire, v. intr., to become hot. Okutagata koyakoya, to get lukewarm.
- tagura -taguire, v. tr., to tear, ravine, rend.
- taha -tahire, v. intr., to arrive, enter, to go home.
- tahya -tahize, v. caus., to make to arrive, cause to enter. okutahya-mu, to insert.
- taiga -taigire, v. intr., to go many times.
- taisuka -taisukire, v. neut., to slip and fall (as a pole which has been leaning against a wall).
- talibana -talibaine, v. intr., to

- work alone and very hard, to do all the work oneself.
- talika -talikire, v. tr., to grill before a fire.
- talariza -talarize, v. intr., to turn aside from the path to avoid a puddle or biting ants, etc.
- tamba -tambire, v. tr., to cut throat (murder, not suicide).
- tambira -tambire, v. tr., to heal a sick man.
- tamira -tamire, v. tr., to drink beer and be drunken.
- tamu -tairemu, v. tr., to put in.
- tanaka -tanakire, v. tr., to vomit.
- tandika -tandikire, v. tr., to commence. Tandikira hanu, begin (to work) here.
- tanga -tangire, v. tr., to forbid, stop, prevent.
- tangana -tangaine, v. tr., to meet.
- tangara -tangaire, v. tr., to be astonished.
- tangatangana, v. recip., applied to the meeting of two people.
- tangasa -tangaize, v. caus. of above.
- tangi'ra -tangirire, v. tr., to meet and welcome a guest.
- tangisa -tangisize, v. tr., to arrive first.
- Tata, s. 1, my father. Tata enkasi, aunt (sister of father).
- tāta -tāsire, v. tr., to spy.
- tēba -tēbere, v. tr., to call without reason, to hoax.
- tebateba -tebatebere, v. tr., to deceive.
- tebeza -tebize, v. tr., to inform, tell, preach to.
- tebura -tebuire, v. tr., to speak sarcastically to.
- tebya -tebeze, v. intr., to converse.
- tēga -tegore, v. tr., to lie in wait for.
- tēga -tegere, v. intr., to get better (after illness).
- tegekaniza -tegekanize, v. intr., to make an attempt.
- tegekera -tegekire, v. prepl., to prepare food for.
- tegeresa -tegerize, v. tr., to wait for expectantly.

-tegura -teguire, v. tr., to move things about.
 teka -tekere, v. tr., to stand up-right.
 -tekaniza -tekanize, v. tr., to prepare.
 -tekera -tekira, v. tr., to sharpen (a knife).
 -tekeresa -tekerize, v. tr., to think, consider.
 -tema -temere, v. tr., to cut, fell.
 -temba -tembere, v. tr., to ascend.
 -tembekaniza -tembekanize, v. tr., to pile up in a heap.
 -tembya -tembese, v. caus., to cause to ascend, to raise.
 -teme'ra -temerire, v. tr., to mow, cut grass with a knife.
 -temera -temire, v. tr., to sow beans, etc., separately.
 -temuka -temukire, v. neut., to become torn.
 -temura -temuire, v. tr., to tear.
 -temwa enjoka, v. pass., to be bitten by a snake.
 -tenekaniza -tenekanize, v. intr., to work hard with small result.
 -tengesa -tengesese, v. caus., to shake.
 -tengesebwa -tengesibwe, v. pass., to be shaken.
 -tengeta -tengesere, v. intr., to shake; (of the earth), to quake.
 -tensa -tenseze, v. caus., to roll, make to roll.
 -tenta -tensere, v. intr., to roll.
 -tera -tire, v. tr., to beat. Note the following idioms:—
 okutera amabega, to turn one's back.
 okutesa amaju, to kneel.
 okutera ekikuli, to blow a horn.
 okutera ekyoya, to whistle with the mouth.
 okutera embundu, to fire a gun.
 okutera empaka, to argue.
 okutera empamo, to lament, wail.
 okutera enaku, to mock.
 okutera enduru, to call for help by beating on the mouth when shouting.

okutera entenyi, to try by ordeal of fire.
 okutera entogoro, to dance.
 okutera entomi, to strike with the fist.
 okutera oburaro, to make a bridge.
 okutera obwogu, to make an uproar.
 okutera omukungu, to shout aloud.
 okutera orubale, to break a man's head.
 okutera orubngo, to make a bark cloth.
 okutera orunyege, to dance.
 -te'ra -terire, v. intr., to be slippery (see obute're).
 -terana -teraine, v. recip., to be in agreement, to join battle.
 -terangana -terangaine, v. recip., to beat one another.
 -teraniza -teranize, v. caus., to bring into agreement, to make peace.
 -terebera -tere bire, v. intr., to be very idle.
 -tereke'ra -tere kerire, v. intr., to be level.
 -tere kereza -tere kerize, v. caus., to make level.
 -tere kerire, verbal adj., level.
 -tere'ra -tererire, v. tr., to enjoin to silence.
 -teresa amaju, v. prepl. and caus., to kneel to.
 -terwa enjura, to be caught in the rain.
 -terwa -tirwe, v. pass., to be beaten.
 -têta -tesere, v. intr., to jabber like a child or idiot.
 tôte, s. 3, a perfumed grass used to spread in houses.
 -têtera or -tîtira, v. intr., to shiver, have a rigor.
 -tesa amaju, v. caus., to kneel.
 -tesa -tereze, v. caus., to make to beat, to beat with.
 Tikirikyo, It is not so.
 -timba -timbire, v. tr., to dig with a piece of stick.
 -tina -tinire, v. tr., to fear, reverence.

-tinda ekitabu -tinsire, v. tr., to build up a native bedstead.

Tinikyo? interrog., *Is it not so?* (expecting the answer, Yes), followed by prepl. verb it means, *Is it not because—*

-tinisa -tinisize, v. caus., to frighten.

-tinwa -tinirwe, v. pass., to be feared.

-titiro, adj., very small indeed.

Tititi, an intensifier following the verb okwera, to be white.

-tiza -tirize, v. tr., to lend to.

-toga -togere, v. intr., to be dirty and untidy in person.

-togolekwa -togolekerwe, v. intr., to speak incoherently.

-toka -tokere, v. tr., to shout aloud.

-tokomera -tokomire, v. intr., to bubble with heat (as boiling water).

-toma -tomera, v. tr., to begin, to guess.

-tona -tonere, v. tr., to paint with black mud.

-tondora -tondoire, v. tr., to serve out food.

-tonga -tongere, v. tr., to dun, hold a man in debt.

-tongana -tongaine, v. tr., to go to law, to plead against.

-tonganiza -tonganize, v. tr., to plead for another.

-tonokora -tonokoire, v. intr., to be chafed, as a sore place.

-tonokya -tonokeze, v. caus., to chafe a sore.

-tora -toire, v. intr., to dress magnificently.

-toza -toize, v. caus. of above.

-toza -toize, v. caus., to sharpen.

-tuba -tubire, v. intr., to be greedy.

-tuga -tugire, v. tr., to knead with the hands.

-tukumira -tukumire, v. intr., to tremble.

-tukura -tukuire, v. intr., to be red.

Tukutuku, an intensifier following the verb okutukura, to be red.

-tuma -tumire, v. tr., to send.

-tumbuka -tumbukire, v. neut., to swell into a lump (e.g. the skin from insect bites).

-tundubika -tundubikire, v. tr., to soften maize, etc., in water.

-tunga -tungire, v. tr., to have, obtain, hold in slavery.

-tungu'ra -tungurire, v. tr., to unstring shells or beads.

-tungutana -tungutaine, v. intr., to perspire.

-tuntura -tuntuire, v. intr., to be troubled.

-tuntusa -tuntuize, v. caus., to trouble.

-tura -tuire, v. tr., to take off a load from man's head.

-tura -tusire, v. intr., to go forth to sow.

-turana -turaine, v. recip., to take off for one another.

-twekera -twekire, v. prepl., to take to.

U.

Uwe, pers. pro., he, him.

V.

This letter is not known in Lunyoro.

Its place is generally taken by j. Examples:—Iju (Lug. *evu*); Enjoju (Lug. *enjovu*); Enjuba (Lug. *envubu*).

W.

After vowels (excluding y) w in Luganda is generally represented by h in Lunyoro; but there are exceptions, uwe, nuwe, etc. Before vowels either u or w may be written, for no definite rule has yet been formed.

waimiri, s. 3, the nest of the black tree-ant.

wanyina, s. I, a brother or sister.

Y.

yobyoy, s. 3, a native vegetable with small white flower.

-yora -yoire, v. tr., to scoop up grain.
 -yo'ra -yolire, v. intr., to roar, as a rushing stream (see o'ra).

Z.

zabu, s. 3, gold (= Sw.).
 -zagira -zagire, v. intr., to lie down (of cows).
 -zahuka -zahukire, v. intr., to return to one's country.
 -zakura, v. tr., to bring back to one's country.
 -zara -zaire, v. tr., to bear, give birth to.
 -zarwa -zairwe, v. pass., to be born.
 zigati, s. 3, a court-yard, a compound.
 -zigo'ra -zigolire, v. intr., to become giddy.
 -ziha -zihire, v. intr., to swim.
 -zima -zimire, v. intr., to go out (as fire).

-zina -zinire, v. tr., to sing.
 -zinduka -zindukire, v. intr., to do something early.
 -zingama -zingamire, v. intr., to be very weak after illness, especially in the legs.
 -zinira -zinire, v. prepl., to pay tribute to.
 -zinisa -zinisize, v. caus., to collect taxes.
 -zira (perfect unknown), an auxiliary verb which negatives the following infinitive: *Asira kugenda*, He has not gone. It is connected with *omuziro*, something which may not be eaten, being a totem or taboo.
 -zira -zizire, v. intr., to be penitent.
 -zitira orugo, v. tr., to make a fence of reeds (reeds placed vertically).
 -zoka -zokire, v. intr., to be found after search.
 -zora -zoire, v. tr., to look for and find.

Proverbs are not numerous in Lunyoro. The following are among the common ones:—

Omuwesi njuna! namaguru gawe galoho—*Omuwesi* (the spirit) help me! Say this when you put your legs to work.

Airukire enjura omu rufunju—He has run from the rain into the papyrus (which gives no shelter).

Itungo litakubandize lirikuiruki'ra—The wealth not coming to you at first will comfort you later.

Mpora mpora ekahikya omunyongorosi ha iziba—Slowly, slowly brought the worm to the well.

Akambu akotakambukaga obanza obugamu nomuhunda gwicumu—A stream which you have never forded you first measure with the end of your spear.

ENGLISH-LUNYORO VOCABULARY.

A.

A, an, generally unexpressed, but may be indicated by use of initial vowel.

Abandon, *v.*, okuleka, okusiga, okuhemuka.

Abase, *v. tr.*, okwaka obutaka, okukwasa ensoni, okuga'ra enyuma.

Abate, *v. intr.*, okuhwe'ra, okukeha.

Abdicate, *v. tr.*, okwanga obukama.

Abhor, *v. tr.*, okunoba, okugaya, okunuga.

Abide, *v. intr.*, amani, amagezi, obusobozi, obugizi.

Ability, *s.*, amani, amagezi, obusobozi, obugizi.

Abject, *s.*, omugara, omuceke, omunaku, omusege.

Able, to be, *v. tr.*, okusobora.

Aboard, to go, *v. intr.*, okugwe'ra omu bwato.

Abolish, *v. tr.*, okuiha(ho).

Abomination, *s.*, ekinugwa, ekimasa.

Abound, *v. intr.*, okusaga(ho).

About, to be, *v. tr.*, okwezigoliza, okwehinguliriza, okugote'ra.

About, to be round, *v. intr.*, okuhe'ra.

About to (do something), *v. intr.*, okusana.

Above, *adv.*, haiguru, eruguru.

Absecess, *s.*, ekizimba.

Absent, to be, *v. intr. neg.*, okutabaho.

Absorb, *v. tr.*, okumara(ho), okunywa.

Abstain from, *v. tr.*, okuleka(ho).

Abundance, *s.*, okusagana, ensagi, (of food), omweru.

Abundant, *adj.*, -ingi.

Abundant, to be, *v. intr.*, okusagana.

Abuse, *v. tr.*, okujuma, okukyena, okuboigo'ra, okukanga.

Accept, *v. tr.*, okuikiriza.

Accede, *v. tr.* (to kingdom), okulya obukama; (to inheritance), okugwetwa (*pass.*).

Access, to have, *v. intr.*, okui'ra haihi.

Accident, *s.*, ekinyakuhulika.

Accompany, *v. tr.*, okusendekereza, okukuratera.

Accomplish, *v. tr.*, okuhikiriza.

Accomplished, to be, *v. intr.*, okuhi-ki'ra.

Accordingly, *adv.*, nukwo.

Account of, on, *prep.*, habwa, obwa.

Accumulate, *v. intr.*, okukanya, okusagana.

Accuse, *v. tr.*, okulega, okunyega'ra, okuhambiriza.

Accustomed, to be, *v. tr.*, okumanyi'ra.

Ache, *v. intr.*, okusasa, okurumwa, okuhu'rwā.

Acknowledge, *v. tr.*, okugamba, okuikiriza.

Acquit, *v. tr.*, okulekera, okukiza omusango.

Across, *adv.*, enseri.

Act, *s.*, engeso.
Act, *v. tr.*, okugira, okukora.
Adapt, *v. tr.*, okugomora, okusemeza, okuinganinganiza.
Add to, *v. tr.*, okuga'ra (ho), okutaho.
Adder, *s.*, enjoka, encwera.
Adjacent, to be, *v. intr.*, okuhe'rana.
Adjudicate, *v. tr.*, okucwa, omusango.
Administer, *v. tr.*, okugaba.
Admire, *v. tr.*, okuhaisaniza.
Admit, *v. tr.*, okugamba, okuikiriza (*a guest*), okutangi'ra, okutahyamu.
Adopt, *v. tr.*, okufora omwana.
Adorn, *v. tr.*, okusemeza.
Adulterate, *v. tr.*, okujwanganzamu (= *mix together*).
Adultery, *s.*, obusihani.
Advance, *v. intr.*, okugenda omu maiso, okwebembera.
Advance money, *v. tr.*, okwohoza.
Advantage, *s.* (= *profit*), omugaso, ensagi.
Adverse, to be, *v. tr.*, okwanga.
Adversity, *s.*, obujune, obunaku, omuhito.
Advice, *s.*, amagezi.
Advise, *v. tr.*, okucwera amagezi, okuhabura (= *warn*).
Advocate, *s.*, omutonganizi.
Adse, *s.*, embaizi.
Afar, *adv.*, hara.
Affair, *s.*, ekigambo, ebigambo, ekintu.
Affection, *s.*, okugonza.
Affirm, *v.*, okugamba muno, okurahira.
Afflict, *v. tr.*, okusaliza, okubonabonesa.
Affliction, *s.*, obujune, okubonabonesebwa, omuhito, okusalirwa.
Afraid, to be, *v. intr.*, okutina, okwekanga, okuhwihara.
After, *prep.*, hanyuma ya.
Afterwards, *adv.*, hanyuma.
Again, *adv.*, obwakabiri, obwakasatu, etc. See also okugaruka.
Again and again, *adv.*, encuro nencuro.
Against, *prep.*, omu maiso ga, hali, ha.

Age, *s.*, obusinge, ekiro.
Agent, *s.*, omukoza.
Ago, *adv.*, ira.
Agony, *s.*, okuhu'rwa, okusalizibwa.
Agree, *v. tr.*, okuikiriza.
Agreement, *s.*, ekiragano.
Ague, *s.*, omusuija.
Ahead, *adv.*, omu maiso.
Aid, *v. tr.*, okukonyera, okujuna.
Air, *s.*, embeho, obutiti. See *Lun.-Eng.*
Alarm, *v. tr.*, okutinisa, okukanga.
Alas! *interj.*, Ai cali! etc.
Alienate, *v. tr.*, okwahukaniza, okubaganiza, okusororamu.
Alike, to be, *v. tr.*, okusisana.
Alive, to be, *v. tr.*, okwomera.
Alive, *adj.*, -omezi.
All, *adj.*, -ona.
Allotment, *s.*, obutaka, emairo.
Allow, *v. tr.*, okuikiriza, okukundira (?).
Almost. *Example*: Amalize okuhika = *He has almost arrived.*
Alma, *s.*, ebyokuganyira.
Alone, *dec. adj.*, -onka.
Along with, *adv.*, hamu na.
Aloud, *adv.*, haiguru, bwa, niraka likoto.
Already, *adv.*, hati bununa.
Also, *conj.*, na, kandi.
Altar, *s.*, ekiro'ro (*Bacwesi worship*).
Alter, *v. tr.*, okuhindura.
Although. *Example*: nobwaraba agenzire = *although he has gone.*
Altogether, *adv.*, kimu.
All together, hamu.
Always, *adv.*, obutosa, obutaikya, bwona, obukyabukya, ebiro byona, ebiro nebiro.
Amaze, *v. caus.*, okutangaza.
Amazed, to be, *v. pass.*, okuhuni'ra, okutangara, okwesami'ra.
Among, *prep.*, omuli, hagati ya.
Amulet, *s.*, esiriba.
Amusement, *s.*, okuzana, okwesemeza.
Ancestor, *s.*, isenkuru (*male*), nyinenkuru (*female*).
Ancient, *adj.*, -kuru, -a ira.

And, *conj.*, kandi, na.
And not. See **Neither**, **Nor**.
Anecdote, *s.* *Translate* orufumu.
Angel, *s.*, maraika (*Sw.*).
Anger, *s.*, ekiniga.
Anger, *to*, *v. tr.*, okubihiza.
Angle, *s.*, akarugu.
Angry, *to be*, *v. pass.*, okubihirwa.
Animal, *s.*, ekisoro, enyamaiswa.
Ankle, *s.*, akakongoijo.
Announce, *v. tr.*, okuranga, okutebeza, okuduma.
Annoy, *v. tr.*, okuita kubi, okubihiza, okugadya.
Annul, *v. tr.*, okuiha(ho).
Anoint, *v. tr.*, okusesaho amagita (*body*), okusiga amagita.
Another, *adj.*, -ndi, -ndijo.
Answer, *v. tr.*, okugarukamu.
Ant, *s.*, bazigya, oruhazi, ekinyomo, enkubebe, empike, enkoro, etc.
Anvil, *s.*, oruhiga.
Anxious, *to be*, *v. intr.*, okutuntura.
Any, *adj.*, -ona.
Apartment, *s.*, ekisika.
Ape, *s.*, enkende, ekikuya, etc.
Apiece, omuomu, gumugumu, emuemu, kimukimu, etc.
Apostle, *s.*, omukwenda.
Appear, *v. intr.*, okuzoka, okuboneka.
Appease, *v. tr.*, okuculeza.
Appoint, *v. tr.*, okutaho, okukomama.
Approach, *v. intr.*, okui'ra haihi.
Approve, *v. tr.*, okusima.
Arbitrator, *s.*, omulamuzi (*of price only*).
Argue, *v. intr.*, okutera empaka, okuhanura.
Arise, *v. intr.*, okuimuka; (*in haste*), okumatuka.
Arm, *s.*, omukono.
Armpit, *s.*, erinkwaha.
Arms, *s.*, ebyokurwanisa.
Army, *s.*, ihe.
Around. See okube'rana, okwezigo-leza, okwehinguliriza.
Arrange, *v. tr.*, okusemeza (*in order*), okube'raniza.
Arrest, *v. tr.*, okukwata.
Arrive, *v. intr.*, okuhika, okutaha.

Arrow, *s.*, omusogi.
Artful, *adj.*, wamacwacwa.
As. See **Nka** . . . oku.
Ascend, *v. tr.*, okutemba.
Ashamed, *to be*, *v. pass.*, okukwatwa ensoni, okuhetukahetuka.
Ashes, *s.*, iju.
Aside, *adv.*, ha rubaju.
Ask, *v. tr.*, okukaguza, okuhabuza.
Ask for, *v. tr.*, okusaba.
Asleep, *to be*, *v. intr.*, okugwijagira.
Asp, *s.*, encwera.
Ass, *s.*, enkaina.
Assault, *v. tr.*, okugota.
Assemble, *v. intr.*, okuso'rokana, okugoma, okwesoroza.
Assemble, *v. tr.*, okusoroza.
Assent (*to*), *v. tr.*, okuikiriza.
As soon as, obu with ka (*q.v.*).
Assure, *v. tr.*, okumanyisiza kimu.
Astonished, *to be*, *v. intr.*, okuhuni'ra, okutaugara.
At, *prep.*, ha.
Attain, *v. tr.*, okutunga, okuhika.
Attempt, *v.*, okutegekaniza.
Attend, *v.*, okuhwituka, okutega amatu.
Aunt, *s.*, isenkati, tataenkazi.
Authority, *s.*, obusobozi.
Avail, *v. intr.*, okuba nomugaso; *v. tr.*, okugasira.
Avarice, *s.*, omukoijo, okwegomba erupuja.
Avenge, *v.*, okuhiga enzigu, okuhora enzigu.
Avoid, *v. tr.*, okunuga, okuhinguraho.
Awake, *v. intr.*, okusisimuka.
Axe, *s.*, endyamiti, endemu, empango, encwanku.

B.

Baby, *s.*, omwana wenkerembe, akana.
Back, *s.*, ekibega, omugongo.
Back, *backwards*, *adv.*, enyuma.
Back, *to go*, *v. intr.*, okugaruka enyuma.
Bad, *to go*, *v. intr.*, okujunda (*of meat*), okununka.

Bad, *verb adj.*, -bhire.
Bag, *s.*, ensaho, endyanga.
Bake, *v. tr.*, okwokya.
Baldness, *s.*, oruhara.
Bale out water, *v. tr.*, okutera amaizi omu bwato.
Bamboo, *s.*, omuseke.
Banana, *s.*, ekitoke, enkonje, ekyenju, ikamba, etc.
Band (of men), *s.*, ekihanda, ekitebe.
Bandage, *s.*, ekikoba; (*round head*), empüta.
Bank (of river), *s.*, orubaju.
Baptize, *v. tr.*, okubatiza.
Baptized, to be, *v. pass.*, okubati-zibwa.
Bar, *v. tr.*, okutanga. **Bar the road**, okuitä omuhanda norukora.
Barber, *s.*, omumwi.
Baré, *adj.*, -sa.
Barely, *adv.*, kwonka.
Bargain, *v. tr.*, okuramura (omuhendo).
Bark, *s.*, ebisusu.
Bark, *v. intr.*, okuboigora.
Barm, *s.*, ekitumbisa.
Barn, *s.*, enguli; (*v. large*), amaguli.
Barrel (of gun), *s.*, omulera.
Barren (woman), *s.*, engumba.
Barter, *v. tr.*, okugura (= *both "buy" and "sell"*).
Base, *s.*, ekibunu.
Basin, *s. (native)*, ekibindi.
Basket, *s.*, ekigega (kiganda), ekiibo.
Bat, *s.*, ekihuguhugu.
Bathe, *v. tr. (entire body)*, okwoga; (*in part*), okunaba.
Battle, *s.*, obulemu, obwemi (= *civil war*).
Bay, *s.*, omukono gwenyanja.
Be, *to, aux. v.*, okuba.
Beak, *s.*, omunwa.
Bean, *s.*, ekihimba, ekikoli, ekirangwa.
Bear, *v. tr. (= carry)*, okwetweka; (*young*), okuzara.
Bear fruit, *v. tr.*, okwana.
Beard, *s.*, ebireju.
Beast, *s.*, ekisoro, enyamaiswa.
Beast (for riding), *s.*, ensoro.
Beat, *v.*, okutera. *See idiomatic uses.*

Beautiful, *adj.*, -rungi; *v. adj.*, -semire.
Beauty, *s.*, oburungi.
Because, *conj.*, baitu, obwa, *with infinitive*.
Beckon, *v. tr.*, okusima.
Become, *v. tr.*, okufoka.
Bed, *s.*, ekitabun.
Bedding, *s.*, ebyokwesweka.
Bee, *s.*, enjoki.
Beef, *s.*, enyama yente.
Beer, *s.*, amarwa.
Befal, *v.*, okubaho, okuhikaho.
Before, *prep.*, omu maiso ga.
Beg, *v. tr.*, okusaba, okwesengereza.
Beg food, okulëga.
Beggar, *s.*, omulëgi.
Begin, *v. tr.*, okubanza, okutandika, okutoma.
Begulle, *v. tr.*, okubiha ebisuba, okwohya, okutebateba.
Behalf of, on, *prep.*, habwa.
Behind, *prep.*, enyuma ya.
Behold! *interj.*, dora! dara! da!
Behold, *v. tr.*, okurora, okubona; (*as spectator only*), okusunga.
Belief, *s.*, okuikiriza.
Believe, *v. tr.*, okuikiriza.
Bell, *s.*, ekikoga, enjogera, ijugo.
Bellows, *s.*, omujuba.
Below, *prep.*, omunda ya, hansi ya.
Belt, *s.*, omweko.
Bench, *s.*, (?) ekyasi.
Bend, *v. tr.*, okugema.
Benefit, *v. tr.*, okugira omubiri.
Bereave, *v. tr.*, okuhwereza.
Bereaved, to be, *v. pass. (of one relation)*, okuferwa; (*of all relations*), okuhwerwa.
Berry, *s.*, akajuma.
Beseech, *v. tr.*, okwesengereza.
Beside, *prep.*, ha rubaju rwa.
Besiege, *v. tr.*, okugota.
Best = *that which surpasses, the good one*.
Betray, *v. tr.*, okugobeza, okugambirana ensita.
Better, *get, v. intr.*, okutega.
Between, *prep.*, hagati ya.
Beware of, *v. ref.*, okwerinda.
Beyond (hill), ensirimuko ya; (*a river*), enseri ya.

Bier, *s.*, oruhinyo.
Bind, *v. tr.*, okuboha, okugumya.
Bird, *s.*, enyonyi; (*of prey*), empungu.
Birth, *s.*, okuzarwa.
Bishop, *s.*, omurolerezi.
Bit, *s.*, ekicweka.
Bite, *v. tr.*, okuruma, okunena.
Bitter, to be, *v. intr.*, okusa'ra.
Black, to be, *v. intr.*, okwiragura.
Blacksmith, *s.*, omuhesi.
Blade of spear, *s.*, icumu; (*of grass*), akanyansi.
Blame, *v. tr.*, okuhana.
Blaspheme, *v. tr.*, okujuma.
Blaze, *v. intr.*, okwaka.
Bleat, *v. intr.*, okucura.
Bleed, *v. tr.*, okurumika.
Bleed, *v. intr.*, = *the blood flows*.
Blemish, *s.*, akabara.
Blend, *v. tr.*, okujwanganiza ahamu.
Bless, *v. tr.*, okusabira omugisa; (*of God*), okuha omugisa.
Blind, *v. tr.*, okuita amaiso.
Blind man, *s.*, omufu wamaiso.
Blisters, *v. tr.*, okufuruta.
Blood, *s.*, esamaga.
Blossoms, *s.*, orwakyo.
Blot out, *v. tr.*, okuragaza.
Blow, *v. tr.*, okuhuha.
Blunder, *v. tr.* (*spoil*), okusobya.
Blunt = *not having sharpness*.
Boar, *s.*, empunu.
Board, *s.*, ekyasi.
Boast, *v. ref.*, okwenyumiza (wenka).
Beat, *s.*, obwato; *pl.*, amato.
Body, *s.*, omubiri; (*dead*), omutumbi.
Boil, *v. tr.*, okucumba; *v. intr.*, okubimba.
Bond, *s.*, orusengo.
Bone, *s.*, igufa.
Boneless meat, *s.*, omunofu.
Book, *s.*, ekitababu.
Boot, *s.*, enkaito = *native sandal*.
Boothe, *s.*, orukande.
Border, *s.* (*of country*), omutano; (*of garment*), omukugiro.
Bore, *v. tr.*, okufumura.
Borrow, *v. tr.*, okwohoza.
Both, *adj.*, -ombi (*Lug.*); bona babiri, byona bibiri, etc.

Bother, *v. tr.*, okutuntuzza, okinta kubi, okugadya.
Bottle, *s.*, ekisisi (*native calabash*).
Bottom, *s.*, ekibunu.
Bough, *s.*, itagi.
Bound, *v. intr.*, okuguruka.
Boundary, *s.*, omutano.
Bow, *s.*, obuta.
Bow down, *v. intr.*, okuinama.
Bowels, *s.*, amara.
Bowl, *s.*, ekibindi.
Box, *s.*, esanduko.
Box ears, *v. tr.*, okutera empi (empi = *flat of hand*).
Boy, *s.*, omwojo.
Bracelet, *s.* (*metal*), orunye're; (*beads*), eminiga.
Bramble, *s.*, amakangora, ekyeramaino.
Brandish (*a spear*), *v. tr.*, okukoramumu (icumu).
Brass, *s.*, omulinga.
Brave man, *s.*, emanzi.
Bread, *s.*, omugati (*Sw.*).
Breadth, *s.*, okugaliha.
Break, *v. tr.*, okucwa, okuhenda, okwasa.
Break, *v. intr.*, okucweka, okuhendeka, okwatika.
Break into (*house*), *v. tr.*, okulima enju.
Break out (*of prison*), *v. intr.*, okucwa.
Breast, *s.*, ibere.
Breath, *s.*, orwoya.
Breathe, *v. intr.*, okuikya.
Breeches, *s.*, empale.
Breech-loader, *s.*, embundu encwebwa.
Breed, *s.*, omulingo (= *species*).
Brew (*beer*), *v. tr.* (= *to tread in a winepress*), okujunga.
Brick, *s.*, itofali.
Bride, *s.*, omugole.
Bridegroom, *s.*, omuswezi.
Bridge, *s.*, oburaro.
Bridge, *v. tr.*, okutera, oburaro.
Bright, to be, *v. intr.*, okwangsana, okwengengeta, (?) okumulikana.
Brim (*of vessel*), *s.*, omugoma.
Brimstone, *s.*, ekiberiti.

Bring, v. tr., okuleta, okutaba'ra.
Bring to nought, v. tr., okubura-nganiza.
Broad, to be, v. intr., okugaliha.
Broad, to make, v. caus., okugalihya.
Broil, v. tr., okutalika.
Broken, to become, v. intr., okucweka, okutemuka, okuhendeka.
Brook, s., akambu.
Broom, s., ekisingolezo.
Broth, s., omucwe.
Brother, s., omugenzi, owanyina, mwene (wabu), *pl.*, also baisemu.
Brow, s., obusu.
Bruise, s., ekifufu.
Bruise, v. tr., okusasangura.
Brush, to, v. tr., okusingo'ra.
Bud, s., omunono ; (*of kitoke*), enkanana.
Buffalo, s., embogo.
Bug, s., enguha, ekibo.
Build, v. tr., okwombeka.
Bull, s., enimi.
Bullet, s., isasi.
Bully, v. tr., okwendereza.
Bulrush, s., orukoraigo.
Bunch (of plantains), s., omugimba.
Bundle (of reeds), s., ekiba ; (*of property*), enketo ; (*of food*), omusenga ; (*of shells*), omusenga.
Burden, s., enketo.
Burn, v. tr., okwokya ; *v. intr.*, okuhya (= *scorched, be*), okusirira.
Burnish, v. tr., okwengengesa.
Burst v. intr., okuhulika, okutemuka.
Bury, v. tr., okuzika.
Bush, s., ekijumba.
Business, s., emirimo.
Busy, to be, v. intr., okukora, okutabana, okutalibana.
But, conj., baitu.
Butter, s., amagita (gente).
Butterfly, s., ekihoiholi.
Buttermilk, s., amacunda.
Button, s., ensanga.
Buy, v. tr., okugura.
Buy back, v. tr., = *redeem*.
Buyer, s., omuguzi.
By, prep., ha.
Byeword, s., orufumu.

C

Cackle, v. intr., okukekera.
Cactus, s., orukukuru (= *large kind*).
Cage (for fowls), s., ekijonjond.
Calabash, s., ekisisi.
Calamity, s., obujune, omuhito.
Calculate, v. tr., okubara, okulenga.
Calf, s., anyana (yente).
Calico, s., amerikani.
Call, v. tr., okweta.
Call = name, v. tr., okuruka ibara.
Calm, adj., -culezi.
Calm, to be, v. intr., okuculera.
Calumniate, v. tr., okuhangi'ra.
Camel, s., engamira (*Sw.*).
Camp, s., enkande, ekigonyi.
Campaign, to make a, v. intr., okuramaga.
Can, v. tr., okusobora.
Candle, s., etabaza (*Sw.*).
Cane, s., oruga, *etc.*
Canoe, s., obwato.
Canoe-men (= paddlers), s., abagoyi.
Canon, s., ekisansa (*obsolete*).
Cap, s., enkofira (*Sw.*).
Cape, s., omwegerekoo.
Captain (of soldiers), s., engabwa.
Captive, s., omunyagwa, omukwata.
Capture, v. tr., okukwata, okunyaga.
Carcass, s., omutumbi.
Care, s., okutuntura.
Care for, v. tr., okulinda.
Care for sick man, v. tr., okurwaza.
Care for (= like), v. tr., okwenda.
Care, to take, v. tr., okwerinda.
Take care ! Mpora !
Carpenter, s., omubaizi.
Carpentry, to, v. tr., okubaija.
Carry, v. tr., (*on head*), okwetweka ; (*in arms*), okugege'ra ; (*pig-a-back*), okuheka.
Carry (to some one), v. tr., okutwekera.
Carry off (= snatch), v. tr., okusahura.
Cart, s., egari.
Cartridge-belt, s., ekisikiri, amanzamba.
Cartridge, s., isasi.

Cassava, *s.*, ebinyonga.
Cast away, *v. tr.*, okunaga.
Cast stones, *v. tr.*, okuhungura.
Castle (fort), *s.*, orukomera.
Castor-oil plant, *s.*, omusoga.
Cat, *s.*, akajangwa.
Catch, *v. tr.*, okubaka.
Caterpillar, *s.*, ekibungu'ra.
Cattle, *s.*, ente.
Cattle-pen, *s.*, ekihongoli.
Caulk, *v. tr.*, okuiga'ra.
Cause. *Use causative verb.*
Caution, *v. tr.*, okuhabura.
Cautious, to be, *v. intr.*, okwekenga.
Cave, *s.*, obuingira.
Cease, *v. tr.*, okuleka.
Celebrated, to be, *v. intr.*, okuhaisa-nizibwa.
Centipede (stinging), *s.*, orunaku ; (*harmless*), ekikongoro.
Certainly, *adv.*, mazimakwo, mananukwo.
Chaff, *s.*, ebisunga ; *v. tr.*, okutebura.
Chain, *s.*, orujegere (*Lug.*).
Chair, *s.*, entebe.
Chalk, *s.*, inoni (*white marl, not real chalk*).
Challenge, *v. intr.*, okweyetera okurwana.
Chamber, *s.*, ekisika.
Chameleon, *s.*, akapimpina.
Change = exchange, *v. tr.*, okuhinga, okuhingisa.
Changeable, to be, *v. intr.*, okuhindurahindura.
Channel (for water), *s.*, omukura ; (*dividing garden-plots*), orubibi.
Chapter, *s.*, esura.
Character, *s.*, engeso.
Charge, *v. tr.*, okuragira, okukometereza.
Charge to be silent, *v. tr.*, okute-re'ra.
Charms, *s.*, esiriba.
Charred, to be, *v. intr.*, okusirira.
Chase (a wounded animal), *v. tr.*, okuronda.
Chasm (artificial), *s.*, obuhya ; (*natural*), obuingira.
Chastise, *v. tr.*, okusaliza.
Chatter, *v. intr.*, okujamajama.
Cheat, *s.*, omugobeza, omusezi.

Cheat, *v. tr.*, okugobeza, okusera.
Check, *v. tr.*, okutanga.
Cheek, *s.*, orusaya.
Cheer, *v. tr.*, okuhumuza, okuiri-ki'ra, okugumya omutuma, okusemeza.
Cherish, *v. tr.*, okulinda.
Chest, *s.*, ekifuba.
Chew, *v. tr.*, okufutana.
Chew the cud, *v. intr.*, okwekuma.
Chicken, *s.*, enyonge.
Chief, *s.*, omukama. **Chief of province**, omunyoro. **King's chief**, omunyakihanda. **Under chief**, omukungu.
Choke (as weeds), *v. tr.*, okunyo'ra, okunyorozza.
Choked, to be, *v. pass.*, okunigwa.
Christ, *s.*, Masiya.
Christian, *s.*, omumasiya.
Church, *s.*, ekanisa (*Arab.*).
Churn, *s.*, ekisabu.
Churn, *v.*, okucunda.
Cicala, *s.*, ekije're.
Cinders, *s.*, (*of wood*), amakara, amanda.
Circuit, to make a, *v. tr.*, okuhikanziza ensi.
Circular, to be, *v. intr.*, okwehingu-li'ra.
Circular, *adj.* = *of roundness*.
Circumcise, *v. tr.*, okusara ; (*Batoro of the hills*), okugongora.
City, *s.*, orubuga.
Civet cat, *s.*, emondo.
Clap (of thunder), iguru lihinzire.
Clap (hands), *v. tr.*, okutera enkwa-kwa.
Clasp, *v. tr.*, okubuganiza.
Class, *s.*, ekicweka.
Claw, *s.*, enono.
Clay, *s.*, obudongo, itaka.
Clean, *v. adj.*, -semezi'bwé.
Cleanse, *v. tr.*, okusemeza.
Clear, to be, *v. intr.*, okuro'rana.
Clear oneself, *v. ref.*, okweyihaho omusango.
Cleave, *v. tr.*, okwasa.
Cleave to, *v. intr.*, okugumyaha.
Clergyman, *s.*, (*deacon*), omuhereza wekanisa ; (*priest*), omukuru wekanisa.

Clerk, s., omuhandiki.
Clever, to be, v. intr., okwetegereza.
Clever, adj., wamagezi.
Climate, s., embeho.
Climb, v. tr., okutemba.
Clock, s., esaha.
Clod (of turf), s., ekisindikwa.
Cloke, s., omwegereko.
Close, adv., haihi.
Close (door), v. tr., okukingaho.
Cloth, s., urugoye; *a cloth*, ekikoba.
Clothe, v. tr., okujwaza, okujweka.
Clothes, s., ekyokujwara.
Clothes, to put off, v. tr., okujura; *put on, v. tr.*, okujwara.
Cloud, s., ekicu.
Cloven foot, s., ekirenge ekihendekere.
Club, s., endwidwi.
Cluster, s., omugimba, oruko.
Coal, s., amakara, amanda (*lit. charcoal*).
Coast, s., omugongo gwenyanja.
Coat, s., ekyesomoko.
Cock, s., enkokoromi.
Coekroach, s., enyenje.
Coffee, s., kahawa.
Gold in the head, s., ekihinzi ebimira.
Cold, to be, v. intr., okufuka, okukwatwa embeho.
Cold, to make, v. caus., okufukiriza.
Collect, v. tr., okusoroza.
Colour. See Black, Red, White.
Column, s., enyomyo.
Comb, s., ekiskuro, ekinyamuruto.
Come, v. intr., okuija.
Come back, v. intr., okugaruka.
Come from every quarter, v. intr., okuso'rokana.
Come in, v. intr., okutahamu.
Come near, v. intr., okui'ra haihi.
Come out, v. intr., okuturuka.
Come to an end, v. intr., okuhwa(ho).
Come upon, v. intr., okusanga, okutangana.
Comfort, v. tr., okuhumuza, okuiriuki'ra.
Command, s., ekiragiyo.
Command, v. tr., okuragira.

Commander, s., engabwa.
Commerce, s., okusagisa ensagi.
Commission, s., obukwenda.
Common people, s., abairu.
Communion, s., okuterana.
Companion, s., omutahi.
Company, s., ekitebe.
Compare, v. tr., okwahurana.
Compel, v. tr., okuhambiriza.
Compensate, v. tr., okulehera.
Complete, verbal adj., -hikirire.
Complete, v. tr., okuhikiriza.
Complete, to become, v. intr., okuiki'ra.
Compliments, to send, v. tr., okuramukya.
Comprehend, v. tr., okukenga, okwetegereza, okwetegya (*Bugangaizi only*).
Conceal, v. tr., okusereka.
Conceive, v. tr., okuba nenda.
Condemn, v. tr., okusingisa omusango.
Condemn hastily, v. tr., okuhende'ra.
Condemned, to be, v. pass., okusingwa omusango.
Conduct, s., engeso.
Conduct, v. tr., okwebemba, okusendekereza.
Confess, v. tr., okugamba omusango (okwatura omusango).
Confirm, v. tr., okugumya.
Confirmation, s. (Church rite), okutebwaho emikono.
Confiscate, v. tr., okwaka.
Confused, to be, v. pass., okukwatwa ensoni.
Conquer, v. tr., okusingura.
Conscience, s., omutuma.
Consecrate, v. tr., okuhayo hali ruhanga, okwahu'ra ruhanga.
Consent, v. tr., okuikiriza.
Consider, v. tr., okutekereza; (*in council*), okuhanura.
Console, v. tr., okuiriuki'ra.
Conspiracy, s., endupe, okwekoba omu nsita.
Conspire, v. tr., okugambirana ensita.
Constrain, v. tr., okuhambiriza.
Contain, v. tr., okubamu.

Contemn, *v. tr.*, okugaya, okunuga.
Contemptuously, to speak, *v. tr.*, okugeya.
Contents, *s.*, ebinyakurumu.
Continually, *adv.*, obutosa, okutaikya.
Continue, *v. intr.*, okuikaraho.
Contract, *v. intr.*, okukeha.
Contradict, *v. tr.*, okulemesa.
Control, *v. tr.*, okulema, okutunga.
Controversy, *s.*, empaka.
Converse, *v. intr.*, okubaza.
Convert, *s.*, omuhinduki.
Convert, *v. tr.*, okuhindura.
Converted, to be, *v. pass.*, okuhinduka.
Convict, *v. tr.*, okuhambiriza, okucweza omutuma omusango.
Convince, *v.*, okwomereza.
Cook, *s.*, omucumbi.
Cook, *v. tr.*, okucumba.
Cooking-place, *s.*, icumbiro.
Cooking-pot, *s.*, ekinaga.
Cooking-stone, *s.*, ihiga.
Cool, *v. tr.*, okufukiriza.
Goop, *s.*, ekijonjoro.
Copper, *s.*, omulinga.
Cord, *s.*, engoyegoye.
Core, *s.*, entimatima.
Cork, *s.*, omupira, ekifundikizo.
Corn, *s.*, obura, omugusa.
Corner, *s.*, akarugu.
Corpse, *s.*, omutumbi, omufu.
Corpulent, to become, *v. intr.*, okunyeta.
Correct, *v. tr.*, okuhana, okusobo'ra.
Corrupt, *v. tr.*, okusisa, okujunza.
Corruption, *s.*, okujunda.
Cost, *s.*, omuhendo.
Cottage, *s.*, akaju.
Cotton cloth, *s.*, amerikani.
Cotton raw, *s.*, ewaro.
Cough, *s.*, enko'ro.
Cough, *v. intr.*, okuko'ra.
Council, *s.*, orukurato.
Counsel, *s.*, amagezi.
Count, *v. tr.*, okubara.
Countenance, *s.*, amaiso.
Countless, *adj.*, ebitabarwa.
Country, *s.* (*distinguished from city*), ensi kwonka.
Courageous person, *s.*, emanzi.

Courtesy, *s.*, embabazi.
Courtyard, *s.*, ezigati.
Covenant, *s.*, ekiragano.
Covenant, to make, *v. tr.*, okuraganiza.
Cover, *s.* (*for milk-pot*), omuhiha, ekifundikizo.
Cover, *v. tr.*, okufundikira, okusemba.
Cover oneself, *v. pass.*, okwesweka.
Covetous person, *s.*, omwegombi.
Covetousness, *v. tr.*, okwegomba.
Cow, *s.*, ente.
Coward, *s.*, omutini.
Cowrie, *s.*, ensimbi.
Crack, *s.*, omunya'ra.
Crack, *v. tr.*, okwasa.
Cracked, to become, *v. intr.*, okwatika.
Crackle, *v. tr.*, okubuguma.
Crafty, *adj.*, wamacwacwa.
Crawl, *v. intr.*, okweku'ra; (*baby*), okugendesa amaju.
Cream, *s.*, omuisi.
Create, *v. tr.*, okuhanga.
Creator, *s.*, omuhangi.
Creature, *s.*, ekihangwa.
Creep stealthily, *v. intr.*, okusobasoba.
Cricket, *s.*, ekije're.
Cripple, *s.*, omulema.
Crippled, to be, *v. intr.*, okuramara.
Crocodile, *s.*, empyo.
Crooked, to be, *v. pass.*, okuramara.
Cross, *s.*, omuti.
Cross, *v. tr.*, okukika (= *place crosswise*).
Cross a river, *v. tr.*, okwambuka enseri.
Crossing (of roads), *s.*, amatangatangano.
Cross-question, *v. tr.*, okukaguliriza.
Crouch for a spring, *v. intr.*, okubundara.
Crow, *s.*, ekingora.
Crow, *v. intr.*, okukoka.
Crowd, *s.*, ekitebe.
Crowd, *v. tr.*, okufunza; (*around*), okugote'ra.
Crown, *s.*, ekondo; (*used by diviners*), omukako.
Crucify, *v. tr.*, okubamba ha muti.

Cruel. *See verb* oku'ruma.
Crumb, s., akaragalika.
Crumble, v. tr., okucucura.
Crumble, v. intr., okucucuka.
Crush, v. tr., okumiga.
Cry, v. intr., okucura, oku'ra, okwamuza. **Cry to,** okukunga, okwami'ra.
Cubit, s., omukono.
Cud, to chew the, v. intr., okwekuma.
Cultivate, v. tr., okulima.
Cumber the ground, v. intr., okwema'raho obusa.
Cumbered, to be, v. pass., okutalibana.
Cunning, s., amacwacwa.
Cup, s., empwahwa, akatema, ehugi (*Eng. cup*), akakopo.
Cupboard, s., ekyokwahu'ramu.
Cure, v. tr., okutambira, okukiza.
Current, s., engezi, empaya.
Curse, v. tr., okukyena.
Curtain, s., enyigamu (*lit. curtained-off space*).
Curve, v. tr., okugema.
Cushion, s., ekisago.
Custom, s., engeso.
Custom-house, s., isorolezo, iholezo.
Cut, v. tr., okusara, okutema.
Cut in two, v. tr., okucwamu habiri, okusara habiri.
Cut off, v. tr., okucwaho.

D.

Dagger, s., empirima.
Daily, adv., obukyabukya.
Damaged, to be, v. pass., okusisikara.
Damp, to be, v. pass., okujuba, okuterwa amaizi.
Dance, v. intr., okutera entogoro, okucekeca.
Danger, s., akabi.
Dare, v. tr., okuguma.
Dark, it is, obuire buizire.
Darken, v. intr., okuira; *v. tr.,* okuzima.
Darkness, s., omuirima, ekizima.
Daughter, s., omwana omuisiki.

Daughter-in-law, s., mukamwana.
Day, all, okuiza obuire = *to do something all day*.
Day, one, s., ekiro kimu *or* izoba limu.
Daylight, s., omusana.
Daytime, s., enyamusana.
Dawn, part., obuire bukire.
Dawn, v. intr., okukya (emamba), okusara.
Dead, s., omufu, abafu.
Deaf man, s., omufu wamatu.
Dear, adj., kyomuhendo.
Death, s., okufa, orufu.
Debit, v. tr., okutonga.
Debt, s., ibanja.
Decay, v. intr., okujunda.
Deceits, s., ebisuba.
Deceive, v. tr., okubiha ebisuba, okutebateba.
Decide, v. tr. (in a case), okucwa omusango (*for oneself*), okuma'ra omu mutuma.
Declare, v. tr., okutebeza, okusobo'ra.
Decorate, v. tr., okusemeza.
Decoy, v. tr., okutega.
Decrease, v. intr. (in size), okukeha.
Deed, s., engeso.
Deep, to be, v. intr., okuhama.
Deer, s., empara, engaza, ensama, emparaki, *etc.*
Defeat, v. tr., okusingura, okubinga.
Defend, v. tr., okusemba, *occasionally* okuiga'ra.
Defile, v. tr., okusisa.
Defraud, v. tr., okugobeza, okusera.
Delay, v. intr., okuikaraho.
Delirious, to be, v. intr., okuhungutuka.
Deliver, v. tr., okujuna.
Deliverer, s., omujuni.
Deluge, s., okusandara kwamaizi.
Demolish, v. tr. (house), okusesa.
Demon, s., omuzimu.
Den, s., obuigira.
Deny, v. tr., okuhakana, okwanga.
Depart, v. intr., okuruga(ho) *or* (yo).
Depose (from chieftainship), okwaka (obutaka).
Deprive, v. tr., okuihaho.
Depth, s., emihama.

- Deride**, *v. tr.*, okute'ra enaku, okusekereza.
Descend, *v. intr.*, okusirimuka, okukonkomoka.
Desert, *s.*, irungu.
Deserve, *v. tr.*, okuseme'ra.
Desire, *v. tr.*, okwegomba.
Despair, *v. tr.*, okugwa ensazi.
Despise, *v. tr.*, okugaya, okunuga.
Destitute, to be, *v. intr.*, okutaga.
Destitute, *adj.*, wamasege.
Destroy, *v. tr.*, okuhwerekereza.
Devil, *s.*, setani.
Devout, to be, *v. intr.*, okwekenga.
Dew, *s.*, orume.
Dhow, *s.*, ekyombo (*Lug.*).
Dialect, *s.*, engambo.
Diarrhoea, to have, *v. intr.*, okucugura.
Die, *v. intr.*, okufa, okukaba.
Difference, *verbal s.*, okwahura.
Differentiate, *v. tr.*, okwahuramu, okwahukaniza.
Difficult, to be, *v. intr.*, okulemēra.
Dig, *v. tr.*, okulima (*potatoes*), okuhaiga.
Diligent, to be, *v. intr.*, okwekamba, okwehinyira.
Dimension, *s.*, obukoto.
Din, *s.*, orukobyo.
Dip (in water), *v. tr.*, okuubikamu.
Directly, *adv.*, bwangu, ahonaho.
Dirty, *verb. adj.*, -bihire.
Disappoint, *v. tr.*, okusobeza.
Discharge, *v. tr.*, okubinga.
Discriminate, *v. tr.*, okwahuranaho.
Disease, *s.*, orufu.
Disgrace, *s.*, ensoni.
Disgrace, *v. tr.*, okukwasa ensoni.
Disguise, *v. tr.*, okusweka.
Disguise oneself, *v. pass.*, okwefora.
Dish up, *v. tr.*, okuihura.
Dismayed, to be, *v. pass.*, okuhwihara.
Dismiss, *v. tr.*, okubinga; (*courtously*), okwohereza. **Dismiss workmen for day**, okuinura.
Disobedient, to be, *v. intr.*, okwema.
Disobey, *neg. v. intr.*, okutahu'ra; *v. tr.*, okwemera.
Disorder = *get entangled*.
Disperse, *v. tr.*, okurahiza, okurangya.
Dispute, *v. tr.*, okutera empaka.
Dissemble, *v. intr.*, okwefora, okugobyā.
Distress, *s.*, obujune, obunaku, omuhito.
Distribute, *v. tr.*, okugaba.
Disturb (a person when busy), okuita kubi.
Ditch, *s.*, omukura, omugezi.
Divide, *v. tr.*, okwahukaniza (*habiri, hasatu, etc.*).
Divine, *v. intr.*, okubandwa, okuragura.
Do, *v. tr.*, okugira, okukora, okugomora, okunanka.
Doctor, *s.*, omufumu.
Doctrine, *s.*, ebyokwegesa.
Document, *s.*, ebaruha.
Dog, *s.*, embwa.
Donkey, *s.*, enkaina.
Don't! *interj.*, leka!
Door, *s.*, oruigi.
Doorkeeper, *s.*, omukumirizi.
Doorpost, *s.*, omukumiro.
Doorway, *s.*, omulyango; (*outer*), irembo.
Doubt, *v. intr.*, okugurukyagurukya.
Dove, *s.*, ihiba.
Down, *adv.*, hansi.
Drag, *v. tr.*, okucunda; (*hand-over-hand*), okuswaga.
Drag oneself along, *v. intr.*, okweku'ra.
Drain (off), *v. tr.*, okusengija.
Draw (a line), *v. tr.*, okusara oruka'ra; (*a picture*), okutera ekisani; (*water*), okutaha amaizi.
Dread, *v. tr.*, okutina; *v. intr.*, okuhwihara.
Dream, *s.*, ekiroto.
Dream, *v. tr.*, okurota.
Dregs, *s.*, ebikanja.
Dress, *s.*, ebyokujwara.
Dress, *v. intr.*, okujwara.
Dress, *v. tr.*, okujwaza, okujweka.
Drill, *s.*, ekifumuzo.
Drill, *v. tr.*, okufumura.
Drink, *v. tr.*, okunywa.
Drink, *s.*, ekyokunywa.
Drive away, *v. tr.*, okubinga.

Drive towards, *v. tr.*, okubingira.
Drop, *v. intr.*, okuragara, okugwa.
Drop, *v. tr.*, okunaga.
Drop (of rain), *s.*, akairiza.
Drown, *v. intr.*, okufa amaizi.
Drum, *s.*, engoma.
Drunk, to become, *v. intr.*, okuta-mira.
Drunkard, *s.*, omutamizi.
Dry, *v. tr.*, okwomesa, okususura, okusisirisa.
Dry, to become, *v. intr.*, okwoma.
Dumb man, *s.*, ekifa munwa, ekiteta.
Dung, *s.*, obusa.
Dust, *s.*, ecucu.
Duster, *s.*, ekikoba.
Duty, *s.*, emirimo.
Dwarf, *s.*, omuhuruka.
Dye, *s.*, omubazi.
Dye, *v. tr.*, okutona.
Dyke, *s.*, orubibi.
Dysentery, *s.*, ensese.

E.

Each, *adj.*, -ona.
Eagle, *s.*, gahiraha.
Ear, *s.*, okutu; (*of corn*), entwo.
Early, *adv.*, kara, omurukyakya.
See also okuzinduka.
Earn, *v. tr.*, okuherwa.
Earnest, to be, *v. intr.*, okwekamba.
Earring, *s.*, akoma.
Earth, *s.*, itaka.
Earthenware, *s.*, ibumba.
Earthquake, *s.*, omusisa.
Easily. *See verb* okurahuka.
East, *s.*, oburugaizoba, obuturuk-izoba.
Eat, *v. tr.*, okulya.
Eatable, to be, *v. pass.*, okulibwa.
Edge, *s.*, omugoma, orubaju.
Educate, *v. tr.*, okwegesa.
Effort, to make, *v. intr.*, okutegek-niza.
Egg, *s.*, ihuli.
Egg-shell, *s.*, ekisonkoro.
Egypt, *s.*, Misiri.
Eight, *s.*, omunana.
Eighteen, *num. s.*, ikumi nomunana.

Eighth, *adj.*, -a munana.
Eighty, *s.*, ekinana.
Either—or, *conj.*, rundi—rundi.
Either—else, rundi—nandiki.
Elbow, *s.*, enkokera.
Elder, *s.*, omukuru.
Elephant, *s.*, enjoju.
Eleven, *s.*, ikumi na -mu.
Eleventh, ordinal, (ky)a ikumi na (ki)mu.
Elsewhere, *adv.*, ahandi.
Emancipate, *v. tr.*, okulekera.
Embark, *v. intr.*, okugwe'ra omu-bwato.
Embrace, *v. tr.*, okukwatangana omunda.
Emetic, *s.*, ekitanakya.
Empire, *s.*, obukama.
Empty, *adj.*, -sa; *adv.*, kwonka.
Enable, *v. tr.*, okusoboza.
Encamp, *v. intr.*, okutemra enkande.
Enclosure, *s. (for cattle)*, ekiho-ngoli.
Encounter, *v. intr.*, okutangata-ngana, okuitirana, okusanga.
Encourage, *v. tr.*, okwekambisa.
End, *s.*, empero; (*of rope, etc.*), ensonga.
End, *v. tr.*, okumaraho.
End, to come to an, *v. intr.*, oku-hwaho.
Endure, *v. tr.*, okuguma.
Enemy, *s.*, omunyanzigwa, omu-zindi.
Enemy, to be an, *v. intr.*, okuzinda.
Engage (for wages), *v. tr.* okuhera.
Engaged, to be, *v. pass. (to a man)*, okujumbirwa; (*to a woman*), okujumbira.
England, *s.*, Engereza or Bunge-reza.
English, *s.*, Abangereza.
Enjoy oneself, *v. pass.*, okwese-meza.
Enough, to be, *v. intr.*, okumara.
Enough, to have (food), *v. tr.*, okui-guta.
Enquire, *v. tr.*, okuhabuza, okuka-gua.
Enrage, *v. tr.*, okubihiza, okukwa-sa ekiniga.
Enrich, *v. tr.*, okutungisa.

Enslave, *v. tr.*, okutunga.
Entangled, *to become*, *v. intr.*, okwekubakuba.
Enter, *v. intr.*, okutaha(mu).
Entice (*to evil*), okwohya.
Entire, *adj.*, -ona.
Entirely, *adv.*, kimu, mali.
Entrails, *s.*, amara.
Entrance, *s.*, irembo, omulyango.
Entreat, *v. tr.*, okwesengereza.
Entrust *to*, *v. intr.*, okusigira okwa-huza.
Envious, *adj.*, wa ihali.
Envious, *to be*, *v. intr.*, okukwatwa ihali.
Environ, *s.*, ensi ezinyakuhe'raine.
Envy, *s.*, ihali.
Equal, *to be*, *v. intr.*, okuingan-ingana.
Equalize, *v. caus.*, okuinganinganiza.
Erect, *v. tr.*, okutēka, okwemereza.
Error, *s.*, okusobyā.
Escape, *v. intr.*, (*from bonds*), oku-cwa; (*from master*), okubomba, okuiruka.
Espousals, *s. (of woman)*, obuko.
Espouse, *v. tr.*, okuswera.
Eternal, *adj.*, (ekya)ebiro nebiro.
Europe, *s.*, Ebulaya.
European, *s.*, Omujungu, Ekituku.
Even, *to be*, *v. intr.*, okuingana.
Even, *conj.*, na.
Evening, *s.*, akairirizi.
Every, *adj.*, -ona.
Every one of (*you*), inywe inywena.
Everywhere, *adv.*, hona hona.
Evil, *s.*, obubi; *adj.*, -bi; *verb.* *adj.*, -bihire.
Exactly, *adv.*, mali, kimu.
Exalt, *v. tr.*, okunyumiza.
Exalt oneself, *v. pass.*, okwenyumi-za.
Examine, *v. tr.*, okurora muno; (*by questioning*), okukaguliriza.
Example, *s.*, ekyokuro'raho.
Exceed, *v. tr.*, okukira, okukirana, okukiraho.
Exceedingly, *adv.*, muno muno.
Except, *v. tr.*, okwosa, okuhingura-ho.
Exchange, *v. tr.*, okuhinga, okuhingisa.

Exert oneself, *v. pass. (greatly)*, okutabana, okwekamba.
Exhausted, *to be*, *v. pass.*, okugwa ensazi.
Exhaustion, *s.*, ensazi.
Expand, *v. intr.*, okugaliha, okutumbika (?); *v. tr.*, okugalihya, okutumbisa.
Expect, *v. tr.*, okutegereza.
Expel, *v. tr.*, okubinga.
Explain, *v. tr.*, okumanyisa, okuso-bo'ra.
Explode, *v. intr.*, okuhulika.
Expression (*of face*), ekisisani kya-maiso.
Extend *to*, *v. tr.*, okuhika(ho).
Exterminate, *v. tr.*, okuhwerekereza, okuiha(ho).
External, *adj.*, (ekya) heru.
Extinguish, *v. tr.*, okuraza, okuzi-mya.
Extol, *v. tr.*, okunyumiza, okuhai-saniza.
Exult over, *v. tr.*, okuhaisiriza.
Eye, *s.*, eriso; (*of needle*), akanyindo kenkinzo.
Eyebrow, *s.*, ekisigi.
Eyelash, *s.*, enkohi.
Eyelid, *s.*, ekikohi.

F.

Face, *s.*, amaiso.
Fade, *v. intr.*, okuhotoka.
Fail, *v. intr.*, okuhwaho; *v. tr.* = *disappoint*, okusobeza.
Faint, *v. intr.*, okugwa ensazi.
Fainthearted, *to be*, *v. intr.*, oku-hwihara.
Faith, *s.*, okuikiriza.
Faithful, *adj.*, (wa) okwesiga.
Fall, *v. intr.*, okugwa, okuragara.
Fall at one's feet, *v. intr.*, okuina-ma ha bigere.
Fall backwards, *v. intr.*, okugara-ma.
Fall forwards, *v. intr.*, okwejumika.
Fall upon, *v. tr.*, okugwera, okugwaho.
False, *adj.*, (wa) ebisuba. Omuntu owebisuba = *a false man*.

Falsehood, *s.* ebisuba ; (*tell a falsehood*), okubiha ebisuba.
Fame, *s.*, okuranganwa.
Family, *s.*, oruganda (= *tribe*).
Famine, *s.*, enjara ; (*extensive*), ekihe.
Famished, I am, enjara yanyita.
Fan, *s.*, (*for winnowing*), orugali.
Far, *adv.*, hara.
Farewell, to bid, *v. tr.*, okuraga.
Farewell ! interj., ogorobe ! orame !
Fast, *v. intr.*, okusiba, okui'rwā.
Fasten, *v. tr.*, okuboha, okugumya.
Fasten together, *v. tr.*, (*string*), okusumikaniza ; (*other things*), okuteraniza ahamu.
Fat, *s.*, ebisajwa.
Fat, to become, *v. intr.*, okunyeta.
Father, *s.*, (*my*), tata, isenyowe ; (*thy*), 'so ; (*his*), ise ; (*our*), isitwe ; (*your*), isinywe ; (*their*), isebo.
Fathom, *s.*, emikono ena.
Fatigue, *s.*, ensazi.
Fatigued, to be, *v. intr.*, okujwaha, okusota, okugwa ensazi.
Fault, *s.*, omusango.
Fault, to find, *v. tr.*, okuhana, okuhyema.
Favour, *s.*, embabazi, omugisa.
Fear, *v. tr.*, okutina ; *v. intr.*, okwekanga, okuhwihara.
Feast, *s.*, obugenyi, amakuni.
Feast, *v. tr.*, okukunira.
Feather, *s.*, ekyoya.
Feel, *v. tr.*, okuhu'ra.
Fellow, *s.*, -tahi (*dec.*).
Female, *adj.*, -kazi.
Fence, *s.*, orugo, omuhuruzi ; (*living*), orukoroba.
Ferment, *v. tr.*, okubimba ifuro.
Ferry, *s.*, omwogo.
Ferry, *v. tr.*, okwambura.
Fetch, *v. tr.*, okutaba'ra.
Fetish-hut, *s.*, ekiro'ro.
Fetter, *s.*, orusengo.
Fever, *s.*, omusuija.
Few, *adj.*, -ke.
Fibre, *s.*, engoyegoye ; (*of plants*), ekigogo.
Fidget, *v. intr.*, okutengetatengeta.
Field, *s.*, omusiri, oruharo.

Field-labourer, *s.*, omulimi.
Fierce, to be, *v. intr.*, oku'ruma.
Fifteen, ikumi na-tano.
Fifth, -a ka tano.
Fifty, amakumi atano.
Fig tree, *s.*, omutini (*Sw.*). Omukunyū = *kind of wild fig*.
Fight, *v. tr.*, okurwana, okutaran-gana.
Fight, to go out to, *v. intr.*, okuramaga.
File, Indian, *s.*, oruka'ra.
File, walk in single, *v. intr.*, okusoronga.
Fill, *v. intr.*, okuijura ; *v. tr.*, okuijuza.
Filter, *v. tr.*, okusengija.
Filthiness, moral, *s.*, ekimasa.
Filthy, *verbl. adj.*, -bihire.
Find, *v. tr.*, okuzora, okurora, okusanga.
Fine, to pay a, *v. intr.*, okuleha.
Finger, *s.*, orukumu, ekyara ; (*little*), akara akaherera.
Finish, *v. tr.*, okumara (-ho, -yo, -mu).
Finished, to be, *v. intr.*, okuhwaho.
Fire, *s.*, omu'ro ; (*for cattle*), ekomi.
Fire, to make, *v. tr.* (*native fashion*), okutera bulindi. **Light fire**, okwakya omu'ro. **Enkindle fire**, okuhemba omu'ro. **Poke up fire**, okucuma mu omu'ro.
Firefly, *s.*, enyunyuzi.
Fireplace, *s.*, ekyoto.
Firewood, *s.*, enku ; (*log*), oruku.
Firm, to be, *v. intr.*, okuguma.
Firm, to make, *v. tr.*, okugumya.
First, use verb okubanza.
First, *ordl.* (eky)oku banza.
Fish, *s.*, encu.
Fish, *v. tr.*, okusoha.
Fisherman, *s.*, omusohi.
Fishing implement, *s.*, ekisoha.
Fist, *s.*, entomi.
Fit, epileptic, *s.*, ensimbo.
Fit, to be, for, *v. intr.*, okuseme'ra.
Five, -tano.
Fix, *v. tr.*, okugumya.
Flat, to be, *v. intr.*, okutereke'ra.

Flat, to make, v. tr., okuboneza, okuterekereza.

Flatter, v. tr., okutebura.

Flay, v. tr., okubaga.

Flea, s., enkukuni.

Flee, v. intr., okubingwa, okuiruka.

Flee, to, v. intr., okwebingira.

Flesh, s., enyama. **Fleshmeat**, ohunofu.

Flexible, to be, v. intr., okwegema.

Fling, v. tr., okuhungura.

Flock, s., igana.

Flood, s., okusandara kwamaizi.

Flooded land, ebitungezi.

Flood, v. tr., okugera.

Floor, on, hansi.

Flour, s., ensano.

Flower, s., orwakyo (*sometimes* obwakyo).

Flute, s., enyamulere.

Fly, s., ensubera, embara.

Fly, v. intr. (*short distance*), okuguruka; (*long distance*), okuharuka.

Foam, s., ifuro.

Foam, v. tr., okuleta ifuro.

Fog, s., orunombe.

Fold, s., irisizo.

Fold, v. tr., okukuba.

Follow, v. tr., okukuratera, okuhondera.

Follow close, okuruga enyuma haihi.

Folly, s., obudomadoma.

Food, s., ebyokulya.

Fool, s., omudomadoma, omusema, ekigwagwa, ekihungu.

Foot, s., ekirenge, ekigere.

Foot of bed, s., omumirambi.

For, conj., baitu, obwa (*with infinitive*).

For, prep., habwa.

Forbid, v. tr., okutanga, okwanga.

Force, s., amani.

Ford, s., omwogo.

Ford, v. tr., okwambuka.

Forehead, s., obusu.

Foreigner, s., omunyaihangana.

Forest, s., ekibira.

Forget, v., okwebwa.

Forgive, v. tr., okuganyira, okulekera.

Forgive sins, v. tr., okuihaho ebibi.

Fork, s., ehuma (*Sw.*).

Form, s., ekisisani.

Former, adj. (eky)akara.

Formerly, adv., kara na kara.

Fornication, s., obusihani.

Forsake, v. tr., okulekaho, okusiga, okuhemuka.

Fortune, s. (= *luck*), omugisa, omubiri.

Fortune (wealth), itungo, obuguda.

Forty, amakumi ana.

Forward, adv., omu maiso.

Foul, verb. adj., -bihire.

Foundation, s., omuganda.

Fountain, s., engezi.

Four, num. adj., -na.

Fourteen, ikumi na -na.

Fourth, ordinal (eky)akana.

Fowl, s., enkoko.

Frankincense, s. (= *gum*), enkwasi.

Fraud, s., obugobeza, ebisuba, obugobya.

Free (man), s., wobugabe.

Free, to set, v. tr., okulekera.

Freedom, s., obugabe.

Frequently, adv., emirundi nyingi, enkanjaiga nyingi.

Friday, s., ekiro ekyomukaga.

Friend, s., enganjan.

Friends, to make, v. tr., okuganjana.

Frighten, v. tr., okutinisa, okukanga.

Frightened, to be, v. intr., okucwekwa enkize.

Fringe, s., ekitutu.

Frog, s., ekikere.

From, prep., okuruga ha.

Front, of, in, prep., omu maiso ga.

Froth, s., ifuro.

Frown, v. intr., okugenya.

Fruit, s., ebyana.

Fry, v. tr., okukaranga.

Frying-pan, s., ekikarango.

Fuel, s., enku.

Fulfil, v. tr., okuhikiriza.

Full, to become, v. intr., okuijura.

Full-grown, to become, v. intr., okukura.

Fun, to make, of, v. tr., okusekerana.

Furrow, s., orubibi.

Furnish, *v. tr.*, okwara.
Future, *adv.*, ira. For the future,
 okuruga hati.

G.

Gain, *v. tr.*, okutunga.
Gains, *s.*, ensagi.
Gale, *s.*, ekiyaga.
Game, *s.*, okuzana.
Garden, *s.*, omusiri. Garden of
 plantains, orugonjo.
Gate, *s.*, oruigi.
Gateway, *s.*, irembo.
Gather, *s.*, okusoroza; (*flowers, etc.*),
 okunoga.
Gaze, *v. tr.*, okugumya amaiso,
 okuganura; (*afar*), okuleba.
Gazelle, *s.*, enjaza, emparaki, *etc.*
General (of army), *s.*, engabwa.
Generation, *s.*, obusinge (= *reign*).
Generosity, *s.*, obwenda.
Generous (man), *s.*, omwenda.
Gentile, *s.*, owamahanga.
Gentle (person), *s.*, owembabazi.
Gently, *adv.*, mpora.
Get, *v. tr.*, okutunga.
Get better, *v. intr.*, okutega. Get
 well, okuhira.
Get in, *v. intr.*, okutahamu.
Get off, *v. intr.*, okurugaho.
Get on, *v. intr.*, okutemba.
Get out, *v. intr.*, okurugamu.
Get up, *v. intr.*, okuimuka.
Giant, *s.*, ekintu.
Gift, *s.*, ekisembo.
Giraffe, *s.*, entuiga.
Gird oneself, *v. intr.*, okwetega
 omunda.
Girl, *s.*, omuisiki.
Give, *v. tr.*, okuha, okugaba.
Glad, to be, *v. intr.*, okuhi'rwā,
 okusemererwa. Very glad, oku-
 kyanganuka.
Glad, to make, *v. tr.*, okusemeza.
Glass, *s.*, endolerwamu, endo'rwā-
 mu.
Gleanings, *s.*, obura obwomurubiba.
Glisten, *v. intr.*, okwengengeta.
Glitter, *v. intr.*, okwangasana.
Gloom, *s.*, ekizima.

Glorify, *v. tr.*, okunyumiza.
Glory, *s.*, ekitinisa.
Glow-worm, *s.*, enyunyuzi.
Glutton, *s.*, omufu.
Gnash, *v. intr.*, okunena ensaya.
Gnat, *s.*, omubu.
Gnaw, *v. tr.*, okunena.
Go, *v. intr.*, okugenda, okugya.
Go away, *v. intr.*, okuruga(ho) or
 -yo.
Go back, *v. intr.*, okugaruka (enyu-
 ma).
Go bad, *v. intr.*, okununka okuju-
 nda.
Go before, *v. intr.*, okwebembera.
Go by, *v. intr.*, okuhinguraho.
Go down, *v. intr.*, okusirimuka,
 okukonkomoka.
Go in, *v. intr.*, okutahamu.
Go on, *v. intr.*, okuhingura.
Go out, *v. intr.*, okuturuka.
Go very fast, *v. intr.*, okuhweta-
 hwetuka.
Go with, *v. intr.*, okusendeke-
 reza.
Goat, *s.*, emburabuzi.
Gobble, *v. neg.*, okutafutana; *v.*
intr., okumira bunguli.
God, *s.*, Kuhanga.
Gold, *s.*, ezabu (*Sw.*).
Good, *adj.*, -rungi; *v. adj.*, semire.
Good! interj., nukwo! otyo!
Good (as good as) = practically, buli.
Good morning! Oraire ota?
Good morning (dismissal), osibeho,
 oi'rweho.
Good afternoon! Osibire ota?
 Oirirwe ota?
Good evening (dismissal), oraleho.
Good-bye, ogorobe, orame.
Good-bye, to bid, *v. tr.*, okuraga.
Goods, *s.*, itungo, ebintu.
Gospel, *s.*, enjiri.
Gourd, *s.*, ekisisi.
Govern, *v. tr.*, okulema.
Governour, *s.*, omulemi.
Grace, *s.*, embabazi.
Grain, *s.*, obura, omugusa.
Grandchild, *s.*, omuijukuru.
Grandfather, *s.*, isenkuru.
Grandmother, *s.*, nyinenkuru.
Grape, *s.*, omuzabibu (*Sw.*).

Grasp, *v. tr.*, okukwata, okubuganiza.
Grasping, to be, *v. intr.*, okwegomba.
Grass, *s.*, obanyansi, esojo, etete, emburara.
Grasshopper, *s.*, orusenene.
Grave, *s.*, ekina, ekituro.
Grave-clothes, *s.*, ebibugo.
Grease, *s.*, amagita.
Great, *adj.*, -kuru, -koto.
Greediness, *s.*, omukoijo.
Greedy, to be, *v. intr.*, okukoiija.
Greek, *s.*, Omuyonani.
Grief, *s.*, okutuntura, okuganya, obunaku, obujune.
Grieve, *v. intr.*, okuganya.
Grind, *v. tr.*, okusa.
Grinding-stone, *s. (upper)*, ensiso; (*lower*), orubengo.
Groan, *v. intr.*, okusinda, okukimira.
Grope (in dark), *v. intr.*, okuhama-nga.
Ground, *s.*, itaka.
Ground on, *adv.*, hansi.
Ground-nuts, *s.*, amake're.
Grounds, *s.*, obukambi, ebikanja.
Grow, *v. intr.*, okukura, okumera.
Grow less, okukeha. **Grow more**, okukanya.
Grub, *s.*, enzito.
Gruel, *s.*, (?) obusera.
Grumble, *v. tr.*, okuhyema.
Grunt, *v. intr.*, (*in speaking*), okuhuna. **Grunt of denial**, okuhunuka.
Guard, *v. tr.*, okusemba.
Guava-tree, *s.*, omupera.
Guess, *v. tr.*, okutoma, okulenge'ra.
Guide, *s.*, omwebembezi.
Guide, *v. tr.*, okwebemбера.
Guile, *s.*, obugobyа.
Guinea-fowl, *s.*, entajumba.
Gullet, *s.*, omumiro.
Gulp, *v. intr.*, okumiringisa.
Gum, *s.*, enkwasі.
Gun, *s.*, embundu, omugango.
Gun-barrel, *s.*, omulera.
Gun-cap, *s.*, efataki.
Gunpowder, *s.*, obuganga.
Gutter, *s.*, omukura.

H.

Habit, *s.*, engeso.
Haft (of hoe), *s.* omuhini; (*of knife*), ekiti; (*of spear*), orubango.
Hair, *s.*, isoke. **Grey hair**, oruju.
Curly hair, isoke erizigisire.
Half, *s.*, ekicweka ekya habiri.
Halves, to cut in, *v. tr.*, okwahukana niza habiri.
Hammer, *s.*, enyondo (*Sw.*).
Hand, *s.*, omukono, engaro, ekiganja, ebyara.
Handful, *s.*, enganda.
Handkerchief, *s.*, akakoba.
Hang oneself (out of spite), *v. pass.*, okweteramu abantu ekigoye.
Hang up, *v. tr.*, okuhanika.
Hank, *s.*, engata.
Happen, *v. intr.*, okubaho.
Happiness, *s.*, okusemererwa.
Harass, *v. tr.*, okuita kubi.
Hard, to be, *v. intr.*, okuguma; (*like leather*), okukadadara.
Hard-hearted, to be, *v. intr.*, okugumangana.
Harlot, *s.*, omusihani.
Harm, *s.*, akabi.
Harm, *v. tr.*, okusisa.
Harp, *s.*, entongole.
Harvest, *s.*, okugesа.
Haste, to make, *v. intr.*, okurahuka, okuyanguha.
Hasten, *v. tr.*, okurahukya, okuyanguhya.
Hat, *s.*, enkofira, omujunga (*Nkole*).
Hatchet, *s.*, endyamiti, encwanku, endemu, empango.
Hate, *v. tr.*, okunoba.
Hatred, *s.*, obuiko.
Have, *v. tr.*, okutunga, okuba na.
He, *sep. pro.*, uwe, ugu, oli, onu; (*insep. pro.*), a-.
Head, *s.*, omutwe. **Head of bed**, omusago. **Head of corn**, ibere, entwo.
Headman, *s.*, owa ha mutwe.
Head-strong, *adj.*, owobwereme.
Heal, *v. tr.*, okukiza, okutambira.
Health, *s.*, obwomezi.
Heap, *s.*, omutumo.
Hear, *v. tr.*, okuhu'ra, okuhwituka.

Heart, *s.*, omutuma.
Heart, to take, *v.*, okugumya omutuma.
Heart, to take to, *v. intr.*, okutaho omutuma.
Heat, *s.*, okutagata.
Heat, *v. tr.*, okutagasa.
Heated, to be, (*with exertion*), *v. intr.*, okutungutana.
Heathen, *s.*, abakafiri.
Heave (*a sigh*), *v. intr.*, okusinda.
Heaven, *s.*, iguru.
Heaviness, *s.*, obulemezi.
Heavy, to be, *v. intr.*, okulemēra.
Hedge, *s.*, orukoroba.
Heed, *v. tr.*, okuhu'ra, okutaho omutuma.
Heel, *s.*, ekikongoiyo.
Height, *s.*, obuhangu, okuraiha.
Heir, *s.*, omugwetwa.
Hell, *s.*, gehena.
Help, *v. tr.*, okujuna, okukonyera.
Helper, *s.*, omukonyezi.
Hem, *s.*, omukugiro.
Hen, *s.*, emjonge, ebuguma.
Her, same as Him.
Herd, *s.*, igana.
Herdsmān, *s.*, omulisa, omuhuma.
Here, *adv.*, hanu, kunu.
Here and there, *adv.*, ahandi nahandi.
Hero, *s.*, emanzi.
Hers, same as His.
Hesitate, *v. intr.*, okugurukyagurukya.
Hide, *v. tr.*, okusereka; *v. pass.*, *oneself*, okwesereka.
High, *adj.*, -hangu.
High, to be, *v. intr.*, okuraiha.
Highwayman, *s.*, omugosi.
Hill, *s.*, orusozi. **Ant-hill**, ekiswa, embara.
Him, *sep. pro.*, ogu, oli, onu; *insep. pro.*, mu-.
Hinder, *v. tr.*, okutanga, okuhinda (*Mboga*).
Hippopotamus, *s.*, enjubu, enseri.
Hire, *s.*, empera, omusala (*Stv.*).
Hire, *v. tr.*, okuhera.
His, *poss. pro.*, -e.
Hit, *v. tr.*, okutera.
Hitherto, *adv.*, okuhika hati
Hoard, *s.*, itungo.

Hoard, *v. pass.*, okweyahu'ra.
Hos, *s.*, enfuka; (*old and worn*), emfuni.
Hoe, *v. tr.*, okulima.
Hoist, *v. tr.*, okutembya.
Hold, *v. tr.*, okukwata.
Hold! *interj.*, hake! banz'oleke!
Hole, *s.*, ekina, embiso, obuhyā, obuvingira.
Holiness, *s.*, okwera.
Holy, *adj.* (eki)rukwera.
Home, *s.*, eka; (*pl.*), amaka.
Home, at, omuka. **At home of**, *adv.*, omba.
Honest (*man*), *s.*, owokwesiga.
Honey, *s.*, obwoki bwenjoki.
Honeycomb, *s.*, ebisasara.
Honour, *s.*, okutinwa.
Honour, *v. tr.*, okutina, okutaho, ekitinisa.
Hook, *s.*, engango.
Hope, *v. intr.*, okunihira. **Make to hope**, okunihiza.
Horn, *s.*, ihembe, enkule.
Horse, *s.*, embalasi, ensoro.
Hospitality, to show, *v. tr.*, okutangi'ra kurungi, okukunira.
Hostage, to take, *v. tr.*, okukwatira ebihinga.
Hostile, to be, *v. intr.*, okuzinda.
Hot, to be, *v. intr.*, okutagata, okwokya.
Hour, *s.*, akasumi; (= 60 mins.), esaha.
House, *s.*, enju.
House-frame-work, *s.*, orukanga.
How, *adv.*, -ti.
How, *rel. adv. pref.*, oku-. *See also* nka...oku.
How do you do? Oloho? Olohota?
How long? *Use verb okuhikya interrogatively.*
How many? -ingaha?
However, *conj.*, baitu, nukwo.
Humble (*person*), *s.*, omuculezi.
Humble, to be, *v. intr.*, okuculezera.
Humility, *s.*, obuculezi.
Hump (*of bullock*), *s.*, ibango.
Hundred, *num. s.*, ekikumi.
Hundredth, *ordinal*, (eky)ekikumi.
Hunger, *s.*, enjara.

Hungry, to be, v. intr., okurumwa enjara.

Hunt, v. tr., okuhiga, okuronda.

Hunter, s., omuhigi.

Hurl, v. tr., okuhungura.

Hurricane, s., ekiyaga.

Harry, v. intr., okurahuka.

Hurry, v. tr., okurahukiriza.

Hurt, to be, v. intr. (with pain), okusasa, okuhu'rwa.

Hurt, v. tr. (as pain hurts), okucwa, okutera, okucumita.

Hurt, v. tr. (h. another), okusaliza.

Husband, s. (my), iba nyowe; (thy), baro; (hers), iba.

Husks, s., ebisusu.

Hut, s., akaju.

Hyena, s., empisi.

Hymn, s., ekizina.

Hypocrisy, s., obugobyia.

Hypocrite, s., omugobyia.

I.

I, pro., Nyowe; *insep. pro.*, n-.

I am, v., Ndi.

I and, nanyowe.

I only, or I myself, Nyenka.

It is I, or I am he, Ninyowe.

Not I, tali nyowe.

Is it not I? (expecting Yes), Tini-nyowe?

Idea, s., ekitekerezo.

Idiot, s., ekihungu.

Idle, to be, v. intr., okugira obugara, okuterebera.

Idly, to work, v. intr., okwekoza.

Idol, s., ekisisani.

If, verbl. phrase, obu-raba (q.v.).

Ignorance, s., obutamanya.

Ignorant (man), s., atarukumanya.

Ill, to become, v. intr., okurwara.

Ill-will, s., itima.

Imagine, v. tr., okutekereza.

Imitate, v. tr., okusubiriza (*impudently*).

Immediately, adv., bwangu, ahonaho.

Immense, adj., -koto.

Immerse, v. tr., okuibikamu.

Immorality, s., obuhi obwensoni.

Import, v. tr., okutahyamu.

Importunate, to be, v. intr., okuita kubi, okugadya.

Impossible, it is, tikisoboka.

Imposter, s., omugobyia.

Imprison, v. tr., okuta omu nkomo.

Impudence, s., obwereme.

In, into (out, out of), prep., omu, omuli.

In order that. Use subjunctive mood.

Incense, s., translate eseta from the tree omuseta.

Incense, to burn, v. tr., okwotera eseta.

Increase, v. intr., okukanya.

Indeed, adv., mananukwo, mali.

Indian file, s., oruka'ra.

Indian corn, s., ebicoli.

Indignant, to be, v. intr., okubihirwa.

Industrious, to be, v. intr., okwekamba, okwehinyira.

Infancy, s., enkerembe.

Infant, s., omwana wenkerembe.

Infirm, to be, v. intr., okuramara, okudodoka, okuzingama, okukondama.

Inform, v. tr., okutebeza.

Inhabit, v. intr., okuraramu.

Inherit, v. intr., okugwetwa.

Inheritance, s., obugwetwa.

Iniquity, s., okusisa, obubi, ebibi.

Ink, s., bwino.

Inquire, v. tr., okukaguza, okuhabuza.

Insect, s., akahuka.

Inside, prep., omunda ya.

Insolence, s., obwereme.

Instantly. Same as immediately.

Instead of, prep., omu kiikaro kya.

Instruct, v. tr., okwegesa, okumanyisa.

Insult, v. tr., okute'ra enaku.

Intellect, s., amagezi.

Intend, v. intr., okusana.

Intentionally = pres. part., knowing.

Intercede for, v. intr., okutongana.

Intercessor, s., omutonganizi.

Interpret, v. tr., okuhindura ebighambo, okugarukamu omu ngambo (yowabu).

Interval, *s.*, ekicu, akacu.
Into, *prep.*, omu.
Inundate (*as river*), *v. intr.*, okuboga.
Invite, *v. tr.*, okweta.
Iron, *s.*, ekyoma. **Iron ore**, obutale.
Island, *s.*, izinga.
It. *Variable according to class.*
Itch, *s.*, obuhere.
Itch, *v. intr.*, okunuli'ra.
Its, kyakyo (*variable according to class*).
Ivory, *s.*, omusanga.

J.

Jam, *v. tr.*, okufunza, okumiga.
Jam earth round pole, okusokera itaka.
Jaw-bone, *s.*, orusaya.
Jealousy, *s.*, ihali.
Jerk, *v. intr.*, okucukumbura.
Join, *v. tr.*, (*string*), okusumikaniza ; (*wood, etc.*), okuteraniza ahamu.
Joint, *s.*, (*of body*), eninga.
Joke, *s.*, okusanzirana, okuseke'rana.
Journey, *s.*, orugendo.
Joy, *s.*, okusemererwa, okukyanganuka.
Judge, *s.*, omucwa musango.
Judge, *v. intr.*, okucwa omusango ; *v. intr.*, okucwera omusango.
Jug, *s.*, omulera (*lit. gun-barrel*).
Juice, *s.*, amaizi.
Jump, *v. intr.*, okuguruka.
Just, *adj.* (*man*), (ow)obulyo.
Just, *adv.*, nubwo, *with rel. form of verb*.
Justice, *s.*, omusango ogwobulyo.

K.

Keep, *v. tr.*, okukwata, okuikarana, okulinda.
Keep on. *Use reduplicated verb.*
Keeper, *s.*, omulinzi.
Kernel (*of fruit*), *s.*
Kettle, *s.*, ebinika (*Sw.*).
Key, *s.*, ekisumuruzo.
Kick, *v. tr.*, okusamba.
Kid, *s.*, akarusi.

Kidney, *s.*, ensigo.
Kill, *v. tr.*, okuita.
Kind, *s.*, omulingo.
Kind, *adj.*, (*man*), owembabazi.
Kindle fire, *v. tr.*, okwakya omu'ro, okuhemba omu'ro.
Kindred, *s.*, abene (baitu).
King, *s.*, omukama.
Kingdom, *s.*, obukama.
Kiss, *v. tr.*, okunywegera.
Kitchen, *s.*, icumbiro.
Kite, *s.*, emalere.
Knead, *v. tr.*, okujunga.
Knee, *s.*, okuju.
Kneel, *v. intr.*, okuteza amaju.
Knife, *s.*, omuhyo, omuhoro, orugesu, orumaiso.
Knock, *v. tr.*, (*at door*), okweranga ha ruigi, okutera.
Knot, *s.*, isumi.
Know, *v. tr.*, okumanya. **Know very well**, okwetegeresa.
Knowledge, *s.*, okumanya, amagezi.

L.

Labour, *s.*, emirimo.
Labour, *v. tr.*, okukora, okutabana, okutalibana.
Labourer, *s.*, omukozi. **Field-labourer**, omulimi.
Lad, *s.*, omwojo.
Ladder, *s.*, ekyokutemberaho, (?) ekibani.
Lady, *s.*, omukazi, omukaikuru.
Lake, *s.* (*big*), enyanja ; (*crater lake*), ekijongo.
Lamb, *s.*, akatama, omwana, gwentama.
Lame (*man*), *s.*, omulema, omuntu aramairae.
Lame, to be, *v. intr.*, okuramara.
Lamely, to walk, *v. intr.*, okucumbagira.
Lamp, *s.*, etabaza.
Land, *s.*, itaka ; (*opposed to sea*), obwe're.
Landing-place, *s.*, omwogo.
Language, *s.*, engambo.
Languid (*person*), *s.*, omugara, enceke.

Large, adj., -koto, -ingi.
Last, s., (eky)ahampero, (eky)enyuma.
Last, at, adv., hanyuma.
Latchet, s., akakoba.
Late, to be, v. intr., okukere'rwā.
Laugh, v. intr., okuseka.
Law, s., ekiragiro.
Lawful, adj., ekyebiragiro.
Lay by, v. tr., okwahura.
Lay down, v. caus. (person), okubyamisa; (*thing*), okurambika.
Lay eggs, v. intr., okunya.
Lay hold of, v. tr., okukwata.
Lazy, to be, v. intr., okuterebera.
Lead (the way), okwebembara; (*a blind man*), okunanata.
Leaf, s., orubabi; *pl. (of plantains)*, embabi; (*other trees*), amababi.
Leaf of book, s., orupapura.
Leak, v. tr., okugera amaizi.
Lean, to become, v. intr., okwanuka, okukehe'ra.
Lean upon, v. intr., okwesagika; *v. tr.*, okwesiga.
Leap, v. intr., okuguruka.
Learn, v. intr., okwega.
Learning, s., amagezi.
Least, adj., -ke mali.
Leather, s., oruhu.
Leave, to take, v. intr., okuraga.
Leave behind, okusiga. Leave off, okuleka; (*of rain*), okwamuka. **Give leave, okuikiriza, (?) okukundira.**
Leaven, s., ekitumbisa.
Left hand, s., omukono ogwemoso.
Leg, s., okuguru; (*of meat*), ekirumbu.
Lend, v. tr., okutiza; (*money*), okwohora.
Length, s., obuhangu.
Lengthen, v. tr., okuraihya.
Leopard, s., engo.
Lepër, s., omugenge, owebigenge.
Leprosy, s., ebigenge.
Less, to become, v. tr., okukeha, okuhwe'ra.
Let (allow), v. tr., okuleka, (?) okukundira.
Letter, s., ebaruha.
Level, to be, v. intr., okutereke'ra.

Level, to make, v. tr., okuboneza, okuterekereza.
Liar, s., omubihi.
Liberal (man), s., omwenda.
Liberty, s., obugabe.
Lick, v. tr., okukomba.
Lid, s., omuhiha, ekifundikizo.
Lies, s., ebisuba.
Lie, v. tr., okubiha ebisuba.
Lie down, v. intr., okubyama.
Life, s., obwomezi.
Lift, v. tr., okuhimba.
Light, s., omusana, okwaka, okujwa.
Light, v. tr. (fire), okwakya omu'ro.
Lighten, v. tr., okumulikya.
Lightning, s., enkuba.
Like, to be, v. tr., okusisana; *v. intr.*, okusisa.
Like (particle), nka.
Like as, nka . . . oku.
Likeness, s., ekisisani.
Lily, s., iranga.
Limp, v. intr., okucumbagira.
Line, s., oruka'ra.
Linger, v. intr., okuikaraho.
Lion, s., entale.
Lip, s., omunwa.
Lisp, v. intr., okubaza obulimi.
Listen, v. intr., okuhu'ra, okutega amatu.
Little, adj., -ke, -taito, -titiro.
Little, a, adv., kake.
Live, v. intr., okwomëra.
Lizard, s. (small), omunya; (*large*), enswaswa.
Load, s., enketo.
Loaf, s., omugati (*Sw.*).
Loathe, v. tr., okunuga.
Locust, s., enzige.
Lodge, v. intr., okugonya.
Log, s., oruku.
Long, to be, v. intr., okuraiha.
Look, v. tr., okurora; (*afar*), okuleba.
Look for, v. tr., okuse'ra.
Looking-glass, s., endo'rwamu.
Loose, to be, v. intr., okujega.
Loosely, to tie, v. tr., okujegya.
Loosen, v. tr., okuboho'ra; (*an animal*), okusibu'ra.

Lord, *s.*, omukama. **Our Lord**, Mukama waitu.
Lose, *v. tr.*, okuburwa.
Lose (*wilfully*), *v. caus.*, okubuza.
Lost, to be, *v. intr.*, okubura.
Lot, *s.* (*cast lots*), okutera engisa.
Loud out, *adv.*, bwa.
Loudly, *adv.*, muno.
Louse, *s.*, enda.
Love, *v. tr.*, okugonza, okwenda.
Low (*as cow*), *v. intr.*, okujuga.
Lower, *v. tr.*, okusirimura, okusirimukya.
Lowly, *adj.*, -culezi.
Luck, *s.*, omugisa, omubiri.
Luck, *v. tr.*, okutaga.
Lump, *s.*, ekitonge.
Lungs, *s.*, ekihaha.
Lurk, *v. intr.*, okwesereka.
Lust, *v. tr.*, okwegomba.

M.

Mad, to become, *v. intr.*, okugwa iraro.
Madness, *s.*, iraro.
Maggot, *s.*, enzito.
Magic, *s.*, ebyamahano, oburogo.
Magician, *s.*, omurogo.
Magnificent clothes, *s.*, omutoro.
Maize, *s.*, ebicoli.
Make, *v. tr.*, okukora, okugomora.
Make an effort, *v. intr.*, okwekamba, okutegekaniza.
Make to become, *v. tr.*, okufora.
Make water, *v. tr.*, okuhanda.
Male, *adj.*, -saija.
Man, *s.*, omusaija ; (*generally*), omuntu.
Manage, *v. tr.*, okulema.
Manifest, to make, *v. tr.*, okumanyisa, okwoleka, okusukura.
Mankind, *s.*, abantu.
Manly, *adj.*, owemanzi.
Manner. See *advl. prefix* oku-.
Many, *adj.*, -ingi.
Mar, *v. tr.*, okusisa.
Mark, *v. tr.*, okutaho akokuro'raho.
Market, *s.*, akatale (*Lug.*).
Marriage, *s.*, obugole.
Marrow, *s.*, omusoina.

Marrow, vegetable, *s.*, eryozi, eki-keke.
Marry, *v. intr.* (*man*), okuswera ; (*woman*), okuswerwa.
Mast, *s.*, omurongozi.
Master, *s.*, omukama.
Master-workman, *s.*, omukoza.
Mat, *s.*, ekirago ; (*Kiganda style*), omukeka ; (*for food*), ekisungu.
Match, *s.*, ekiberiti.
Matter, *s.* (*pus*), amahera.
Matter, it does not ! (= *let alone*), werekere tikiri kigambo.
Mature, to become, *v. intr.*, okukura.
Me. Same as I.
Meal, *s.*, ensano.
Mean (*man*), *s.*, omufu aima.
Meaning, *s.*, amakuru.
Measles, *s.*, obuseru.
Measure, *s.* (*capacity*), endengo ; (*size*), ekirengo.
Measure, *v. tr.*, okulenga.
Meat, *s.*, enyama.
Medicine, *s.*, omubazi ; (*tablet*), akabazi.
Medicine-man, *s.*, omufumu.
Meek, *adj.*, -culezi.
Meet, to be, *v. intr.*, okusemera.
Meet, it is, kisemire.
Meet together, *v. intr.*, okugomahamu, okwesoroza.
Mellow, to become, *v. intr.*, okugajuka.
Melt, *v. intr.*, okwaga.
Merchant, *s.*, omuguzi.
Mercy, *s.*, embabazi.
Mercy, to shew, to, *v. tr.*, okuganyira.
Merely, *adv.*, kwonka.
Merry, to be, *v. intr.*, okukyanganuka.
Messenger, *s.*, omukwenda.
Mid-day, *s.*, ihangwe ; *adv.*, omu ihangwe.
Middle, in the, *adv.*, hagati.
Mid-lake or mid-sea, *adv.*, omunziha hagati.
Mid-night, *s.*, itumbi ; *adv.*, omu itumbi.
Migrate, *v. intr.*, okufuruka.
Mildew, *s.*, oruhumbu.

Milk, *s.*, amata, amate.
Milk, *v. tr.*, okukama.
Milk, butter, *s.*, amacunda.
Milk, curdled, *s.*, amakamu.
Milk, new, *s.*, amasununu.
Milk, stale, *s.*, omurara.
Mill. See Grind-stone.
Millet, *s.*, omugusa, obura.
Millipede, *s.*, ekikongoro.
Mimic, *v. tr.*, okusubiriza.
Mind, *v. tr.*, okutaho omutuma.
Minute, *s.*, edakika (*Sw.*).
Minute, in a ! *interj.*, hake !
Miracle, *s.*, ekyamahano.
Mischief, *s.*, itima.
Miserable, to be, *v. intr.*, okutunura.
Misery, *s.*, obujune.
Mislead, *v. tr.*, okuhabisa.
Missionary, *s.*, omukwenda owedini, owemisani.
Mist, *s.*, ekiho.
Mistake, to make a, *v. tr.*, okusobyia.
Mix, *v. tr.*, okujwanganiza.
Mock, *v. tr.*, okusekereza, okute'ra enaku.
Moment, *s.*, akacu.
Monday, *s.*, ekiro ekyakabiri, ekiro kya baraza.
Money, *s.*, erupiya (= *rupees*).
Monkey, *s.*, enkende, *etc.* Colobus monkey, engeye.
Mouth, *s.*, okwezi.
Moon, *s.*, okwezi. Full moon, okwezi okwenzoro.
Moonlight, *s.*, omwezi.
More, to be, *v. intr.* See Okukira.
More, to become, *v. intr.*, okukanya.
Moreover, *conj.*, kandi.
Morning, early, *s.*, orukyakya.
Morning, in the, *adv.*, nyenkyia.
Mortar, *s.*, obudongo.
Mosquito, *s.*, omubu.
Mote, *s.*, akantu.
Moth, *s.*, ekihoiholi.
Mother, *s.*, (*my*), mau ; (*thy*), nyoko ; (*his*), nyina ; (*their*), nyabo.
Mother-in-law, *s.*, nyinazara.
Mouldy, to be, *v. intr.*, okubaho oruhumbu.
Mountain, *s.*, orusozi.

Mourn, *v. tr.*, okuganya.
Mouth, *s.*, akanwa.
Move, *v. tr.*, okusomba.
Moved, to be, *v. pass.*, okutabatabana.
Mow, *v. tr.*, okutemera.
Much, *adj.*, -ingi.
Mud, *s.*, esabu.
Multitude, *s.*, ekitebe.
Mumps, *s.*, amanduguya.
Munch, *v. tr.*, okufutana.
Murder, *v. tr.*, okuita.
Murderer, *s.*, omuisi, omuzinzi.
Murmur, *v. tr.*, okuhyema, okuhunahuna.
Must. See *impers. verb* Kihikirire.
Mustard, *s.*, akaradali.
My, mine, *poss. pro.*, -ange.
Mystery, *s.*, ekigambo ekyensita.
 See Isano.

N.

Nail, finger, *s.*, enono.
Naked, *adv.*, busa, kwonka.
Name, *s.*, ibara.
Name, *v. tr.*, okuruka ibara.
Narrow, to be, *v. intr.*, okufunda.
Narrow, *verbal adj.*, -funzire.
Nation, *s.*, ihanga.
Near, *adv.*, haihi.
Nearly, *adv.* He has nearly arrived, amalize okuhika.
Necessary, to be, *v. intr.*, okuhi-ki'ra.
Necessity, *s.* (= *poverty*), okutaga.
Neck, *s.*, ebikya.
Necklace, *s.* (*beads*), eminiga.
Needle, *s.* (*Eng.*), enkinzo ; (*native*), empindo.
Neighbour, *s.*, omutahi.
Neither, nor, nobu(ky)akuba (*variable, q.v.*).
Nest, *s.*, ekiju, ekisuli.
Net, *s.*, (*small*), ekitego.
Never. See "*Never*" tenses.
Nevertheless, *conj.*, baitu.
New, *adj.*, -hyaka.
News, *s.*, amakuru.
Next, *adj.* = the 2nd one.
Next, *prep.*, haihi na.

Nice, *verbal adj.*, -semire.
Night, *s.*, ekiro, omuirima.
Night, *all*. See *verb* Okukisa obuire.
Nine, *num. s.*, omwenda.
Nineteen, ikumi nomwenda.
Ninety, *num. s.*, ekyenda.
Ninth, *ordinal*, (eky)omwenda.
No, *interj.*, nangwa, busa, kwaha;
 (*dec.*), anga or nga, a-a.
No, *to say*, *v. tr.*, okwanga.
Nobleman, *s.*, omunyororo, omunya-
 kihanda.
Nobody, busaho omuntu.
Nod, *v. tr.*, okuhungyahungya.
None, *there is*, busa(ho, yo, mu).
Noon, *s.*, ihangwe.
North, *s.*, obukika obwemoso.
Nose, *s.*, enyindo.
Not, *busa*. See *neg. cop.*
Nothing, *to do*, *v. intr.*, okuikara
 kwonka.
Notice, *v. tr.*, okubona.
Now, *adv.*, hati bunu, hati bununa,
 bunu bunu.
Now-a-days, ebiro binuna.
Number, *s.*, omuhendo.
Number, *v. tr.*, okubara.
Nurse, *v. tr.* (*a baby*), okwonkya;
 (*a sick man*), okutambira oku-
 rwaza.

O.

Oar. See *Paddle*.
Oath, *s.*, ekirahiro.
Obedient, *to be*, *v. intr.*, okuhu'ra
 okworoba.
Object, *v. tr.*, okwanga; *v. neg.*,
 okutaikiriza.
Obligatory, *it is*, kihikirire.
Oblige, *v. tr.* = *compel*, okuhambiriza.
Obstruct, *v. tr.*, okutanga.
Obtain, *v. tr.*, okutunga.
Occupation, *s.*, emirimo.
Of, *prep.*, -a (*variable*).
Off. See *Go off*, etc.
Offend, *v. tr.*, okubihiza.
Offer sacrifice, *v. tr.*, okuhonga.
Offering of first fruit to chief, *s.*,
 omuganuro.
Offerings, *s.*, ebihongwayo.

Often, *adv.*, emirundi mingi, enka-
 njaiga nyingi.
Oil, *s.*, amagita.
Old, *to become*, *v. intr.*, okukura,
 okugurusa.
Old age, *s.*, obukaikuru.
Omit, *v. tr.*, okwosa, okuleka.
On, *prep.*, ha.
On, *come!* Ija!
On, *go!* Hingura! Genda!
Once, *adv.*, dimu.
Once, *at*, *adv.*, bwangu, ahonaho.
Once upon a time, *adv.*, kara na
 kara.
One, -mu.
Only, *adj.*, -onka.
Open, *v. tr.*, okusumu'ra okuboho-
 'ra; (*door*), okukingura(ho);
 (*cloth*), okusasanuza.
Open, *v. intr.*, (*as flower*), okusasa-
 nura.
Opportunity, *s.*, omwanya.
Oppose, *v. tr.*, okwanga, okutera
 empaka, okutanga.
Opposite, *to be*, *v. intr.*, okurole'ra;
 (= *adjacent*), okuhe'rana.
Oppress, *v. tr.*, okwendereza.
Or, *conj.*, rundi.
Order, *v. tr.*, okuragira.
Order, *to put in*, *v. caus.*, okuhe'ra-
 niza, okusemeza.
Origin, *s.*, okubanza.
Orphan, *s.*, enfuzi.
Other, *adj.*, -ndi, -ndijo.
Otherwise, *adv.*, okundi.
Ought. Use *verb* okuhiki'ra *imper-*
sonally.
Our, *poss. pro.*, -aitu.
Out, *outside*, *adv.*, aheru.
Out of, *prep.*, okuruga omu; *one*
out of a number, omuli.
Out, *get!* *interj.*, Rugaho!
Out, *to go*, *of house*, *v. intr.*, oku-
 turuka.
Over, *prep.*, ha.
Over, *adv.*, haiguru.
Over, *to pass*, *v. tr.*, okuhingura
 (ho).
Overflow (*banks*), *v. intr.*, okuboga.
Overseer, *s.*, omurolerezi.
Overtake, *v. tr.* (*in road*), okuta-
 ngisa.

Overturn, *v. tr.*, okujumika, okuculika.
Owe = *be debited*, okutongwa.
Own, *my, thy, etc.* Use *adj.* -onka with *poss. pro.*
Own, *v. tr.*, okutunga.
Owner, *s.*, mukama.
Ox, *s.*, enimi.

P.

Pack, *close, v. tr.*, okumiga.
Paddle, *s.*, engahi.
Paddle, *v. tr.*, okugoya.
Padlock, *s.*, ikufule.
Page (*of book*), orupapura.
Pail, *s.*, endobo (*Sw.*).
Pain. See Okusasa, Okuhu'rwa, Okucenywa, Okusa'ra.
Paint, *v. tr.*, okutona.
Palm, *s.*, omukindo; (*branches*), enkindo.
Palm of hand, *s.*, ekiganja.
Palsy, *s.* See Okuzingama.
Pangs, *s.*, okurumwa.
Pant, *v. intr.*, okuhija.
Papaw, *s.*, ipapale.
Paper, *s.*, orupapura.
Papyrus, *s.*, orufunjo. **Papyrus tuft**, obugara; *outer sheath*, enjuza.
Pardon, *v. tr.*, okulekera ebibi, okuihaho ebibi, okuganyira.
Pare, *v. tr.* (*plaintains*), okuhata.
Parents, *s.*, aba(mu)zaire.
Parrot, *s.*, etuku.
Part, *s.*, ekicweka; (= *portion*), omugabo.
Part, *v. tr.*, okwahukaniza (*habiri*).
Part from, okubaganizamu, okusororamu; (*mutually*), okwahukanaho.
Partners, to be, *v. intr.*, okukoba.
Pass, *v. intr.* (*along road*), okuraba, okuhingura.
Pass, *v. tr.*, okurabya.
Pass over (*river*), *v. intr.*, okwambuka.
Pass over, *v. tr.*, okwambura.
Passover, *the, s.*, okuhinguraho.
Pasture, *s.*, irisizo.

Patch, *v. tr.*, okubazi'ramu.
Path, *s.*, omuhanda.
Patient, to be, *v. intr.*, okuguma, okupikaraho.
Paw, *s.*, omukono.
Pay, *v. tr.*, okuhera.
Pea, *s.*, kaho.
Peace, *s.*, obusinge.
Peak (*of mountain*), *s.*, omutwe.
Pebble, *s.*, akabale.
Peel, *s.*, ebisusu.
Peg, *s.*, orubambo. **Tent peg**, enkondo.
Pen, *s.*, ekaramu eyabwino.
Penitent, to be, *v. intr.*, okuzira.
People, *s.*, abantu.
Pepper, *s.*, pipiriri.
Perceive, *v. tr.*, okubona, okukenga okwetegereza.
Perfect, to be, *v. intr.*, okuhiki'ra.
Perfume, *s.*, ekiboya.
Perhaps, *conj.*, rundi.
Peril, *s.*, akabi.
Period, *s.*, akasumi.
Perish, *v. intr.*, okubura, okuhera, okuhwereke'ra.
Permission, to give, *v. tr.*, okuikiza okukundira.
Perplexed, to be, *v. intr.*, okutuntura, okugurukyagurukya.
Persecute, *v. tr.*, okuhiga, okuronda.
Persevere, *v. intr.*, okwekamba, okwehinyira.
Person, *s.*, omuntu.
Perspiration, *s.*, empita.
Perspire, *v. intr.*, okutungutana.
Perverse, to be, *v. intr.*, okuhaba.
Pervert, *v. tr.*, okuhabisa.
Pestilence, *s.*, orufu. See also Oburundu.
Pick, *v. tr.*, okunoga. **Pick up**, okukoma.
Picture, *s.*, ekisisani.
Piece, *s.*, akacweka.
Pierce, *v. tr.*, okufumura.
Pierce through, *v. intr.*, okufumuka.
Piety, *s.*, okutina ruhanga.
Fig, *s.*, empunu.
Pigeon, *s.*, ihiba.
Pill, *s.*, akabazi.

- Pillar**, *s.*, enyomyo.
Pillow, *s.*, ekisago.
Pin, *s.*, akahindo.
Pinch, *v. tr.*, okusuna.
Pine away, *v. intr.*, okugada.
Pious, to be, *v. intr.*, okwekenga.
Pipe, *s.*, enyungu.
Pit, *s.* (*for storing food*), embiso ; (*for catching animals*), obuhya.
Pitcher, *s.*, omunaga.
Pity, *v. tr.*, okuganyira.
Place, *s.*, ekiikaro.
Place, *v. tr.*, okuta ; (*upright*), okutēka.
Place, in, of, prep., omu kiikaro kya.
Plague, *s.* See Oburundu.
Plait, *v. tr.*, okwongosa.
Plane, *s.*, eranda (*Sw.*).
Plank, *s.*, ekyasi.
Plant, *v. tr.*, okubya.
Plantain, *s.*, ekitoke, enkonje, ekyenju, ikamba, *etc.*
Plantation, *s.*, orugonjo.
Plaster (with cow-dung), *v. tr.*, okuhoma obusa.
Plate, *s.*, esahani ; (*native*), ekisungu.
Play, *v. intr.*, okuzana. **Play an instrument**, *v. tr.*, okutera.
Plead one's cause, *v. caus.*, okutonganiza.
Plead for another, okutonganira.
Please, *v. tr.*, okusemeza.
Please, as you, nkokworukugonza.
Plenty, *s.*, omweru.
Pluck, *s.*, obumanzi.
Plunder, *v. tr.*, okunyaga, okugota.
Pocket, *s.*, ensaho.
Point of, at the, translate -malize or by virtual present.
Point, *v. tr.*, okugo'ra omukono.
Point (of reed house), *s.*, akanono.
Point, *v. tr.* (*a pencil*), okusongora.
Poison, *s.*, ebyomunda ; (*of snake*), obusegwa, obumara.
Poke (fire), *v. tr.*, okucumamu.
Pole, *s.*, enyomyo.
Polish, *v. tr.*, okwengengesa.
Pond, *s.*, ekijongo.
Poor (man), *s.*, omusege, omunaku.
Porch, *s.*, ekitikyomulyango.
Porcupine, *s.*, enyamunungu.
Porter, *s.*, omwetweki.
Possess, *v. tr.*, okutunga, okuba na.
Possessor, *s.*, omukama, omutungi.
Possible, it is, nikisoboka.
Possibly, conj., rundi.
Post, *s.*, enyomyo.
Posterity, *s.*, abaijukuru.
Pot, *s.*, ekinaga, enyungu.
Potato, *s.*, ekitakuli.
Pot-herbs, *s.*, emikubi.
Potsherd, *s.*, oruguhyo.
Potter, *s.*, omubumbi.
Potter's earth, *s.*, ibumba.
Pound, *s.*, irateri (*Sw.*).
Pound, *v. tr.*, okuhonda.
Four, *v. tr.*, okusesa.
Poverty, *s.*, amasege.
Powder, *s.*, ecucu.
Powder, *v. tr.*, okucucura ; *v. intr.*, okucucuka.
Praise, *v. tr.*, okukugiza.
Pray, *v. intr.*, okusaba. **Pray for**, okusabira.
Preach, *v. tr.*, okutebeza.
Precede, *v. tr.*, okubanza.
Precious, *adj.*, ekyomuhendo.
Precipice, *s.*, ekihanga.
Predict, *v. tr.*, okuragura.
Pregnant, to be, *v. intr.*, okubanenda.
Prepare, *v. tr.*, okutekaniza.
Present, *s.*, ekisembo, ekiramukyo.
Presently, *adv.*, mpora.
Preserve, *v. tr.*, okulinda.
Press, *v. tr.*, okumiga, okufunza.
Pretend to be, *v. intr.*, okwefora.
Prevent, *v. tr.*, okutanga, okuhinda (*Mboga*).
Price, *s.*, omuhendo.
Pride, *s.*, emiihembo.
Priest, *s.*, nyakatagara.
Prince, *s.*, omubito.
Print, *v. intr.*, okutera ekyapa ; *v. tr.*, okuteza ekyapa.
Prison, *s.*, enju yenkomo, orukomera.
Prisoner, *s.*, omubohwa.
Private, *in*, omu nsita, omu bihwa.
Proclaim, *v. tr.*, okudūma.
Produce, *v. tr.*, okwana, okuzara.
Profit, *s.*, ensagi, omugaso.

Profit, to make, v. tr., okusagisa ensagi.

Profitable, to be, v. intr., okugasa.

Profitable to, to be, v. tr., okugasira.

Promise, s., omurago.

Promise, v. tr., okuraga, okunihiza.

Promote, v. tr., okunyumiza.

Properly, adv., kimu, mali.

Property, s., itungo, ebintu.

Prophecy, v. tr., okuragura.

Prophet, s., nabi; (*Sew.*), omuraguzi.

Propitiate, v. tr., okulehera.

Proprietor, s. (of house), nyineka; (*of thing*), omukama.

Prosecute, v. tr., okulega, okutonga, okutonganiza.

Prosper, v. intr., okutung'a omubiri.

Protect, v. tr., okusemba; (*sometimes*), okuiga'ra.

Proud (man), s., omunyamyekuniko.

Proud, to be, v. intr., okwekunika, okwenyumiza, okwehembra, okwesunga

Prove, v. tr., (= try), okulenga.

Provoke, v. tr., okuharangana.

Psalm, s., zabuli.

Publish, v. tr., okutebeza, okuhikya, okuranganiza.

Puddle, s., ekiigana.

Pull, v. tr., okucunda; (*hand over hand*), okuswaga.

Pumpkin, s., ekikeke.

Punish, v. tr., okubonabonesa, okusaliza.

Pure, verb. adj., -semire.

Purify, v. tr., okusemeza, okweza.

Purse, s., omweko, endyanga, ensaho.

Pursue, v. tr., okubinga, okuronda.

Push, v. tr., okucuma.

Put, v. tr., okuta. **Put on clothes,** okujwara. **Put off clothes,** okujura. **Put out,** okubinga. **Put away,** okwahura. **Put to flight,** okubinga, okusingura. **Put out eyes,** okuita amaiso. **Put to rights,** okusemeza. **Put down,** okuta hanshi.

Putrify, v. intr., okununka, okujunda.

Puzzle, v. tr., okutangaza.

Q.

Quail, s., endahi.

Quantity, s., omuhendo.

Quarrel, v. intr., okukungana.

Queen, s., omukama mukazi. **Queen consort, omugo. Queen mother,** nyina mukama.

Quench, v. tr. (fire), okuraza, okuzimya.

Question, v. tr., okukaguza, okuhabuza.

Quick, to be, v. intr., okurahuka, okuyanguha.

Quickly, adv., bwangu.

Quiet, to become, v. intr., okuculera.

Quiet, v. tr. (a child), okwesiza.

Quietly, adv., mpora.

Quit, v. intr. (house), okufuruka.

Quite, adv. (with prep. verb.), kimu, mali.

Quiver, s., omufuko.

Quiver, v. intr., okutengeta; (*with ague*), okutetera.

R.

Rabbit, s., orume.

Race, s., akaitango (?).

Rag, s., akakoba. **Ragged clothes,** obusezi.

Rage, s., ekiniga.

Rain, s., enjura.

Rain, v. intr., okugwa. **Rain has stopped,** enjura ekire.

Rain-cloud, s., ekicu.

Ram, s., empaya.

Ransom, v. tr., okucungura.

Rat, s., embeba.

Rather, conj., hakiri.

Rattle, s., orunyega.

Ravage, v. tr., okukatura.

Raw, adj., -bisi.

Razor, s., orumaiso.

Reach, v. tr., okuhikaho (*or -yo*).

Ready, to make, v. tr., okutekanyiza.

Ready, to be, v. intr., okwetekanyiza.

Real, adj., mali.

Reap, *v. tr.*, okugesā.
Rebel, *s.*, omwemi.
Rebel, *v. intr.*, okwema.
Rebuke, *v. tr.*, okuhana, okucomera.
Receive, *v. tr.*, okuhebwā.
Reckon, *v. tr.*, okubara.
Recognise, *v. tr.*, okumanyi'ra, okuijuka.
Recollect, *v. tr.*, okuijuka.
Reconcile, *v. tr.*, okuteraniza ahamu.
Recover, *v. intr.*, okukira, okutega.
Recover, *v. tr.* (= *get back*), oku-ga'raho.
Red, to be, *v. intr.*, okutukura, okunanata.
Redeem, *v. tr.*, okucungura.
Redeemer, *s.*, omucunguzi.
Refresh, *v. tr.*, okuhumuza.
Refuge, to take, *v. intr.*, okwebinga.
Refuse, *v. intr.*, okwanga.
Refuse, *s.*, ebisusu, etc.
Regret, *v. intr.*, okubihirwa.
Reign, *v. intr.*, okulema.
Reject, *v. tr.*, okwanga, okuhakana.
Rejoice, *v. intr.*, okusemeferwa, okukyanganuka.
Relate, *v. tr.*, okutebeza.
Relation, *s.*, owomuruganda.
Relax, *v. tr.*, okujegya, okusumu'ra, okuboho'ra.
Release, *v. tr.*, okulekera.
Religion, *s.*, edini.
Relish, *s.*, obunuzi.
Remain, *v. intr.*, okuiikaraho. **Remain behind**, okusigara. **Remain over**, okusaga.
Remember, *v. tr.*, okuijuka.
Remind, *v. tr.*, okuijukya.
Remote, *adj.*, ekyahara.
Remove, *v. tr.*, okuihaho (*or* -yo, -mu).
Rend, *v. tr.*, okutemura, okukatura.
Renounce, *v. tr.*, okwanga, okuhakana. **Renounce acquaintance**, okwehoga.
Renown, *s.*, okuranganwa.
Repair, *v. tr.* (*stuff*), okusumikāniza, okubaziramu.
Repeat, *v. tr.*, okugarukamu.

Repent, *v. intr.*, okwegarukamu.
Reply, *v. tr.*, okugarukamu.
Report (*for ill doing*), *v. tr.*, oku-nyege'ra.
Reproach, *v. tr.*, okuhana, okujuma.
Request, *v. tr.*, okwesengereza, okusaba.
Require, *v. tr.*, okuse'ra.
Rescue, *v. tr.*, okujuna.
Resemble, *v. tr.*, okusisana na.
Resent, *v. tr.*, okubihirwa.
Reserve, *v. tr.*, okwahura.
Respect, *v. tr.*, okutina.
Rest, *thā s.*, ebindi.
Restless, to be, *v. intr.*, okutengeta-tengeta.
Restore, *v. tr.*, okuga'ra (-ho, -yo, -mu).
Restrain, *v. tr.*, okutanga.
Resurrection, *s.*, okuhumbuka.
Retaliate upon, *v. tr.*, okuhigana enzigu, okuho'ra enzigu, okugaru'ra.
Return, *v. intr.*, okugaruka.
Return, *v. tr.*, okuga'ra.
Reveal, *v. tr.*, okusukura.
Revenge, to take. *See* Retaliate.
Reverence, *v. tr.*, okutina.
Revive, *v. intr.* (*after fatigue*), okuruhuka.
Revolt, *v. intr.*, okwema. **Revolt against**, okwemera.
Reward, *s.*, empera.
Rib, *s.*, orubaju.
Rice, *s.*, omupunga.
Rich (*man*), *s.*, omuguda, omutungu.
Riches, *s.*, obuguda, itungo.
Ride (*an animal*), *v. intr.*, okutemba.
Ridicule, *v. tr.*, okute'ra enaku, okusekereza.
Right, you are! *interj.*, wazaiwe! oyina obulyo!
Right-hand, *s.*, omukono ogwobulyo. **Right-handed justice**, omusango ogwobulyo.
Righteous, to be, *v. intr.*, okuhiki'ra.
Righteousness, *s.*, okuhiki'ra, ebyokuhiki'ra.
Bind, *s.*, ebisusu.
Ring, *s.*, akomo, empogo, engata.

Ring a bell, *v. tr.*, okutera ijugo.
Riot, *v. s.*, okuimuki'ra.
Ripe, *verbl. adj.*, -engere.
Ripe, to get, *v. intr.*, okwenga, okugajuka.
Ripen, *v. tr.*, okwengesa.
Rise, *v. intr.*, okuimuka.
River, *s.*, ekisaro, ekyambu.
Road, *s.*, ikute; (*path*), omuhanda.
Roar (*as wind or water*), okuhi'ra; (*as river*), okwo'ra; (*as lion*), okubukura.
Roast, *v. tr.*, okwokya. **Roast meat**, *s.*, enyama enyakwokeze.
Rob, *v. tr.*, okiiba, okugota.
Robber, *s.*, omusuma, omugosi, omunyagi.
Rock, *s.*, omwandara; (*stones in rocky ground*), ebikenkyo.
Roll, *v. tr.*, okutensa, okukumbya.
Roll, *v. intr.* (*as stone*), okutenta, okukumba; (*as donkey*), okwekulingura.
Roll up, *v. tr.*, okukuba.
Roof, *s.*, orusu.
Room, *s.*, ekisika. **There is no room**, busaho mwanya.
Root, *s.*, ekikoro. **Root stump**, enkonya.
Root up, *v. tr.*, okusigura.
Rope, *s.*, omuguha.
Rot, *v. intr.*, okujunda.
Roughly, to speak, *v. tr.*, okujumbutukira.
Round, *adj.*: translate "of roundness;" e.g., ibale eryenkulingo.
Round, to go, *v. intr.*, okwehindura.
Round, to go, *v. tr.* (*a place*), okwehinguliriza.
Round, to be, *v. intr.*, okwekulingi'ra.
Roundness, *s.*, enkulingo.
Row, to make, *v. tr.*, okutera obwogu.
Row, *s.*, oruka'ra.
Rub, *v. tr.*, okuragaza, okususura, okusiga.
Rubbish, *s.*, ebikunya.
Rule, *v. tr.*, okulema. **Rule a line**, okutera oruka'ra.
Ruler, *s. (man)*, omulemi; (*wooden*), omuzihyo.

Run, *v. intr.*, okuiruka; (*like water*), okugera, okwaga. **Run away** (*a slave*), okubomba; (*a prisoner*), okucwa. **Run off house** (*like rain*), okuitu'ruka.
Rush, *v. aux.*, okujumbutuka (*followed by explanatory verb*).
Rust, *v. intr.*, okumoma.

S.

Sacrifice, *s.*, ekyonzira. **Offer sacrifice**, okuhonga.
Sad, to be, *v. intr.*, okutuntura, okuganya.
Sadness, *s.*, obujune.
Saint, *s.*, (omuntu) arukwera.
Sake, for, of, *prep.*, habwa.
Salt, *s.*, ekisura.
Salutations. *See ch. vii.*
Salute, *v. tr.*, okuramukya.
Salvation, *s. (of God)*, okujuna; (*of man*), okujunwa.
Same, the, kimu nakiri, *and thus for other classes*.
Same, it's all the, nikyo kimu.
Sand, *s.*, omusenyi.
Sandstone, *s.*, ebikenkyo.
Satan, *s.*, Setani.
Satisfied, to be, *v. intr.*, okuiguta.
Satisfy, *v. tr.*, okumara; (*with food*), okuigusa.
Saturday, *s.*, ekiro ekyomusanju.
Save, *v. tr.*, okujuna, okukiza.
Saviour, omujuni.
Savour, *s. (= taste)*, obunuzi; (*= smell*), ekisorokoko.
Saw, *s.*, omusumeno (*Sw.*).
Say, *v. tr.*, okugamba.
Scabbard, *s.*, ekirweyo.
Scald, *v. intr.*, okwokya.
Scale, *v. tr.*, okutemba.
Scatter, *v. tr.*, okutabaniza, okurangya.
Scattered, to be, *v. intr.*, okutaganagara, okuraranga.
Scent, *s.*, okuboya.
Scholar, *s.*, omwegeswa.
Scissors, *s.*, emakansi (*Sw.*).
Scold, *v. tr.*, okucomera, okuboi-go'ra.

Scorch, *v. tr.*, okusiriza.
Scorched, to be, *v. intr.*, okusirira.
Scorn, *v. tr.*, okunuga.
Scrape, *v. tr.*, okuhara. **Scrape together**, okuha'ra.
Scratch, *v. tr.*, okutagura; (*like hen*), okuraha. **Scratch body**, okwagura. **Scratch oneself**, okweyagura.
Scream, *v. intr.*, okwamuza.
Screw, *v. tr.*, okumyora.
Screw-driver, *s.*, ekinyakumyora.
Scriptures, *s.*, ebyahandikirwe.
Sea, *s.*, enyanja.
Seal, *s.*, emanyikirize.
Seam, *s.*, orubaziro.
Search for, *v. tr.*, okuse'ra.
Season, dry, *s.*, ekyanda.
Seat, to take a, *v. intr.*, okuika'ra.
Second, ordinal, (eky)akabiri.
Secretly, *adv.*, omu nsita, omu bihwa.
Secrets, *s.*, ensita, ebihwa.
See, *v. intr.*, okubona, okurora, okuhweza.
Seed, *s.*, embibo.
Seem, *v. intr.*, okusisa.
Seize, *v. tr.*, okukwata.
Self, *ref. pro.*, -onka (*dec.*).
Sell, *v. tr.*, okugura.
Semsem, *s.*, amacande.
Send, *v. tr.*, okutuma. **Send away**, okwohereza, okucuma, okubinga.
Separate, *v. tr.*, okwahukaniza okubaganiza. **Separate from**, okusororamu. **Separate between**, okwahuramu; (= *classify*), okwahuranaho.
Serpent, *s.*, enjoka.
Servant, *s.*, omuiru, omuhereza, omukozi.
Serve, *v. tr.*, okuko'ra; (*at table*), okuhereza. **Serve up food**, okuihura.
Service, to change, *v. intr.*, okufuruka.
Set, *v. tr.*, okutaho. **Set aside**, okwahura.
Set (grass) on fire, *v. tr.*, okucumika.
Seven, num. *s.*, omusanju.
Seventeen, ikumi nomusanju.

Seventh, ordinal, (eky)omusanju.
Seventieth, ordinal, (eky)ensanju.
Seventy, ensanju.
Sew, *v. tr.*, okubazira.
Shade, shadow, *s.*, ekituru.
Shadow, *v. tr.*, okusikiriza.
Shake, *v. tr.*, okutengesa, okusikinyiza, okucikyacikya, okucukumbura.
Shake, *v. intr.*, okutengeta; (*with fear or cold*), okutukumira; (*with ague*), okutetera.
Shame, *s.*, ensoni.
Shame, *v. tr.*, okukwasa ensoni.
Share, *v. tr.* (*mutually*), okugabana.
Sharpen, *v. tr.*, okutekera, okuhyora.
Sharpness, *s.*, obwogi.
Shave, *v. tr.*, okumwa, okugemba.
Shavings, *s.*, ebisusu.
She, same as He.
Sheath, *s.*, ekirweyo.
Sheep, *s.*, entama.
Sheet of paper, *s.*, orupapura.
Shelf, *s.*, ekijeje.
Shell, *s.*, enyaso, ensimbi. **Egg-shell**, ekisonsogoro.
Shelter, *s.* (*from rain*), obwesumbo.
Shepherd, *s.*, omulisa; (*cow-herd*), omuhuma.
Shield, *s.*, engabo.
Shine, *v. intr.*, okwangasana, okwengeta; (*of sun*), okujwa.
Ship, *s.*, ekyombo (*Sw.*).
Shiver, *v. intr.*, okutetera.
Shoe, *s.*, enkaito.
Shoot, *v. tr.* (*gun*), okurasa embundu; (*arrow*), okurasa obuta.
Shore, *s.*, omusa, omugongo.
Short, *adj.*, -gufu.
Short, to fall, *neg. v.*, okutahika.
Shoulder, *s.*, ibega.
Shout, *v. intr.*, okutoka.
Show, *v. tr.*, okwoleka.
Shrewdness, *s.*, amacwacwa.
Shrub, *s.*, ekijumba.
Shun, *v. tr.*, okunuga.
Shut, *v. tr.*, okukingaho, okuigara.
Shy, to be, *v. intr.*, okucwekwa enkize.
Sick, to be, *v. intr.*, okutanaka.
Sickness, *s.*, oburwaire, orufu.

Side, *s.*, orubaju. **Road-side**, omuhanda rubaju.
Side, the other, *s. (of water)*, enseriya ; *(of hill)*, ensirimuko ya.
Sides, on all, embaju nembaju.
Sift, *v. tr.*, okusegesa.
Sigh, *v. intr.*, okusinda.
Sight, *s.*, okuhweza.
Sight, to come into, *v. intr.*, okuzoka. **Be lost to sight**, okuhera.
Sign, *s.*, akokuro'rabho.
Silence! *imp. v.*, Culera !
Silver, *s.*, efeza.
Simpleton, *s.*, omudomadoma, omusema, omugwagwa.
Simply, *adv.*, kwonka.
Sin, *s.*, ekibi.
Sin, *v. intr.*, okusisa.
Since, *conj.*, kabere, kabandize ; *(idiom)*, nkaba kuija, **Since I came**.
Sinew, *s.*, ekinywa.
Sing, *v. tr.*, okuzina.
Sink, *v. intr.*, okudikira.
Sir! *voc.*, mukama wange, omukuru, isebo !
Sister, *s. (of man)*, munyanya (nyowe) ; *(of woman)*, owanyina.
Sit down, *v. intr.*, okuika'ra.
Sit on haunches, *v. intr.*, okusitama.
Six, *num. s.*, omukaga.
Sixteen, ikumi nomukaga.
Sixth, *ordinal*, (eky)omukaga.
Sixty, *num. s.*, enkaga.
Size, *s.*, obukoto.
Skin, *s.*, oruhu, ekisato.
Skin, *v. tr.*, okubaga.
Skin disease, *s.*, obuhere, ebisonde.
Sky, *s.*, (ha)iguru.
Slack, to be, *v. intr.*, okujega.
Slackly, to tie, *v. tr.*, okujegya.
Slander, *v. tr.*, okuhangi'ra.
Slave-bond, *s.*, omuiuru rubale.
Sleep, *s.*, oturo.
Sleep, *v. intr.*, okugwijagira.
Sleeping-skin, *s.*, ekuyi.
Slide, *v. intr.*, okutaisuka, okute-re'ra.
Slight, *v. tr.*, okugaya.
Slipperiness, *s.*, obute're.
Slowly, *adv.*, mpora.

Smack lips, *v. tr.*, okwekomba.
Small, *adj.*, -ke, -taito, -titiro.
Small-pox, *s.*, oburundu (*worst disease known, so stands for plague*).
Smart, *v. intr.*, okusa'ra.
Smash, *v. tr.*, okusasangura.
Smell, *v. tr.*, okukagamu, okukagiriza.
Smell, *v. intr. (badly)*, okununka ; *(sweetly)*, okuboya.
Smiling (person), omnyanseku.
Smith, *s.*, omuhesi.
Smoke, *s.*, omuika. **Smoke stains**, omunyale.
Smooth, *adj.*, -tereke're.
Smooth, to make, *v. tr.*, okuterekereza, okuboneza.
Smooth, to become, *v. intr.*, okutereke're.
Snail, *s.*, omunyongorozi.
Snake, *s.*, enjoka, encwera, etc.
Snap fingers, *v. tr.*, okwetereza.
Snare, *s.*, omutege, obuhya, ekisuli.
Sneeze, *v. intr.*, okwesemura.
Snore, *v. intr.*, okugona.
So, *adv.*, nukwo.
Soap, *s.*, esabuni (*Sw.*).
Soft, to become, *v. intr.*, okworoba.
Soil, *s.*, itaka.
Soldier, *s.*, serikale.
Solid, to become, *v. intr.*, okukwata.
Solitude, *s.*, amasu.
Some, *adj.*, -mu.
Some . . . others, -mu . . . -ndi.
Sometimes . . . othertimes, obundi . . . obundi.
Son, *s.*, omwana, omutabani.
Son-in-law, my, *s.*, omuko wange.
Song, *s.*, ekizina.
Soon, *adv.*, mpora, haihi.
Soothe, *v. tr.*, okuiruki'ra, okuhumuza.
Sore, *s.*, ekihoya.
Sore, to be, *v. intr.*, okutonoka (= *chafed*).
Sore, to make, *v. tr.*, okutonokya.
Sorrow, *s.*, obujune, obunaku.
Sorry, to be, *v. intr.*, okutuntura, okuganya, okusalirwa.
Sort, *s.*, omulingo.
Soul, *s.*, obwomezi.

- Sound**, *v. intr.*, okugamba.
South, *s.*, obukika obwobulyo.
Sow, *s.*, empunu.
Sow, *v. tr.*, okusiga. Go out to sow, okutura.
Space (*of ground*), *s.*, omwanya; (*of time*), ekicu.
Spade, *s.*, emfuka.
Span, *s.*, ekiganja.
Spark, *s.*, akanyunyuzi.
Sparkle, *v. intr.*, okwengengeta.
Speak, *v. intr.*, okugamba, okubaza.
Spear, *s.*, icumu.
Specks, *s* (*in beer*), obukambi, ebikanja; (*in tea*), obuhunda.
Spell, *s.*, irogo.
Spherical, *adj.*, (eky)enkulingo.
Spider, *s.*, enyamumbubi.
Spill, *v. tr.*, okusesa.
Spirit, *s.*, omuzimu, omwoyo.
Spit, *v. tr.*, okucwa amacwanta.
Splendid clothing, *s.*, omutoro. To dress splendidly, okutura.
Split, *v. tr.*, okwasa.
Spoil, *v. tr.*, okusisa.
Spoon, *s.*, engamba, enyaso.
Spot, *s.*, akabara.
Sprained, to be, *v. intr.*, okuhyoka (?).
Spread, *v. tr.*, okwara, okwanjura. Spread butter, etc., okusiga.
Spread news, okurangana or -ranganiza.
Spring up (*as seeds*), *v. intr.*, okwaruka.
Sprinkle, *v. tr.*, okumisira.
Sprout, *v. intr.*, okuzara (amatagi).
Sponge, *s.*, ekijumankuba.
Spy, *s.*, omutasi.
Spy, *v. tr.*, okutata.
Squall, *s.* (*at sea*), ihunga.
Square, *s.* (*carpenter's*), ekyegemere.
Square, to be, *v. intr.*, okwegema.
Squash, *v. tr.*, okumiga, okufunza.
Squat, *v. intr.*, okusitama.
Squint, *a, s.*, amarali.
Squint-eyed, *adj.*, wamarali.
Stab, *v. tr.*, okucumita.
Staff, *s.*, omuigo.
Stagger, *v. intr.*, okwecunda.
Stairs, *s.*, amatemberaho.
Stamp, *v. tr.*, okusamba.
Stand still, *v. intr.*, okweme'ra.
Stand upright, *v. intr.*, okuimuka.
Stand upright, *v. tr.*, okuimukya.
Star, *s.*, enyunyuzi.
Stare, *v. intr.*, okugunura.
Start, *v. intr.*, okwecura.
Startle, *v. tr.*, okwecura.
Stay, *v. intr.*, okuikara. Stay one night on road, okungonya.
Steal, *v. tr.*, okuiba.
Steam, *s.*, orwoya.
Steep, *v. adj.* (*up*), -raihiere. Steep (*down*), -hamire.
Step upon, *v. tr.*, okulibata.
Steward, *s.*, omuketo.
Stick, *s.*, omuigo.
Stick together, *v. intr.*, okukwa-tangana.
Still (*particle*), -kya-, -ki-.
Still, to be, *v. intr.*, okuculera.
Sting, *v. tr.* (*as bee*), okuruma.
Stinging-nettle, *s.*, akamyakengeye.
Stink, *v. intr.*, okununka.
Stir, *v. tr.*, okuhyanga.
Stir up, *v. tr.* (*people*), okwekam-bisa.
Stocks, *s.*, enkomo.
Stomach, *s.*, enda.
Stone, *s.*, ibale, ebikenkyo.
Stoop, *v. intr.*, okuinama.
Stop, *v. tr.*, okutanga.
Store, *s.*, eryahu'ro.
Store, *v. tr.*, okwahura.
Storm, *s.* (*of wind*), ekiyaga; (*at sea*), ihunga.
Stout, to become, *v. intr.*, okunyeta.
Straight, to become, *v. intr.*, okugo'roka.
Straighten, *v. tr.*, okuterekereza, okugo'ra.
Strain, *v. tr.*, okusengija.
Stranger, *s.*, omunyaihanga.
Stratagem, *s.*, endupe (?).
Stratagem, to make, *v. intr.*, okucwa amagezi.
Stream, *s.*, ekyambu.
Strength, *s.*, amani.
Stretch, *v. tr.*, okucunda.
Stretch oneself, *v. ref.*, okweyamura, okwego'ra.
Strike, *v. tr.*, okutera.

String, *s.*, omuguha, omugoye.
Stripes, *s.* (= *chastisement*), enkoba.
Strong, *adj.* (wajmani).
Strong (*man*), *s.*, emanzi.
Struggle, *v. tr.*, okurwana.
Stumble, *v. intr.*, okutabajuka.
Stumble, to make to, *v. tr.*, okutabajura.
Stumbling block, *s.*, ekinyakutabajura.
Stump, *s.*, enkonya, enkonge.
Stupid (*person*), *s.*, omugwagwa, omusema, omudomadoma.
Subdue, *v. tr.*, okusingura.
Succeed, *v. intr.* (*as heir*), okugwetwa.
Success, *v. tr.*, okujuna.
Such. See *adv.* -ti.
Suck, *v. tr.* (*as young*), okwonka, okunyupya.
Suddenly, to happen, *v. intr.*, okuhulika.
Suet, *s.*, ebisajwa.
Suffer, *v. intr.*, okusalirwa, okusalizibwa.
Suffering, *s.*, okuhu'ra.
Suffice, *v. tr.*, okumara.
Sugar, *s.*, esukali.
Sugar-cane, *s.*, ekikaka.
Sultry weather, *s.*, ekyanda.
Summit, *s.*, omutwe.
Sun, *s.*, izoba.
Sunless-day, *s.*
Sunshine, *s.*, omusana.
Superfluous, to be, *v. intr.*, okusaga.
Superintend, *v. tr.*, okurole'ra.
Support, *v. tr.*, okusagika.
Suppose, *v. intr.*, okulenge'ra.
Surpass, *v. tr.*, okukira, okukirana.
Surprised, to be, *v. intr.*, okuhuni'ra.
Surround, *v. intr.*, okwehinguliriza, okwezigoleza, okugote'ra.
Survey, *v. tr.*, okuleba.
Swallow, *v. intr.*, okumiringisa ; *tr.*, okumira.
Swear, *v. tr.*, okurahira.
Sweat, *s.*, empita.
Sweat, *v. intr.*, okutungutana.
Sweep, *v. tr.*, okusingo'ra.

Sweet, to be, *v. intr.*, okunura, okunuli'ra.
Sweet-potato, *s.*, ekitakuli.
Swell, *v. intr.*, okuzimba, okutumbisa.
Swiftly, to go, *v. intr.*, okuhwetahwetuka.
Swim, *v. intr.*, okuziha.
Swindle, *v. tr.*, okusera, okugobeza.
Sword, *s.*, empirima.
Syphilis, *s.*, obusonde, ebisonde.
Syria, obusuli.
Syrup, *s.*, ensande.

T.

Table, *s.*, emeza.
Tail, *s.*, omukira, obutere.
Take, *v. tr.*, okukwata. **Take away**, okuiha (-ho or -yo). **Take off** clothes, okujura. **Take care of**, okulinda.
Take care! Mpora!
Tale, *s.*, orufumu.
Talk, *v. intr. or tr.*, okubaza.
Tall, *adj.*, -hangu; *verb. adj.*, -raihire.
Tangled, to become, *v. intr.*, okwekubakuba.
Taste, *v. tr.*, okuroza.
Tea, *s.*, cai (*Sw.*).
Teacher, *s.*, omwegesa.
Tear, *v. tr.*, okutemura ; *v. intr.*, okutemuka.
Tease, *v. tr.*, okuseke'ra.
Tell, *v. tr.*, obutebeza.
Tempt, *v. tr.*, okwohya, okulenga.
Temptations, *s.*, ebyohyo.
Ten, ikumi. **Ten thousand**, akagana.
Tent, *s.*, ehema.
Tenth, *ordinal*, (eky)aikumi.
Terrified, to be, *v. intr.*, okwekanga.
Terrify, *v. tr.*, okukanga.
Testament, *s.*, ekiragano (= *will*), engwetwa.
Testify, *v. intr.*, okuba kaiso.
Than, *conj.* See COMPARISON OF ADJECTIVES, p. 52.
Thank, *v. tr.*, okusima.

Thank you! *interj.*, Webale! Otyo!

That. *See* DEMONSTRATIVE PRO-
NOUNS, p. 58.

That, relative. *See* RELATIVE PRO-
NOMINAL PREFIXES, p. 55.

That, in order. *Use subj. mood.*

Thatch, v. tr., okusakara. Un-
thatch, okusaku'ra.

Thatcher, s., omusakazi.

The. *Usually untranslated; but emphasis may be gained by initial vowel, dem. adj., or position of word.*

Their, poss. pro., -abu.

Them, dem. pro., abo; *insep. pref.*, ba-

There, impers. pref., ha-; *dem. adv.*,
hali, aho, nuho, oku, kuli.

There is, haroho.

Therefore, nikyo, *with prepl. verb.*

These. *See* DEMONSTRATIVE AD-
JECTIVES, p. 58.

They, abo; insep. pref., ba-

Thick, verb. adj., -galihire.

Thief, s., omusuma.

Thin, verb. adj., -keherire.

Thin, to get, v. intr., okuke-
he'ra.

Thing, s., ekintu, ekigambo.

Think, v. tr., okutekereza.

Third, ordinal, (eky)akasatu.

Thirst, s., iroho.

Thirsty, to be, v. intr., okukwatwa
iroho.

Thirteen, ikumi na- satu.

Thirty, num. s., amakumi asatu.

This. *See* DEMONSTRATIVE ADJEC-
TIVES, p. 58.

Thorn, s., ihwa. **Thorn-bush**, ekye-
ramaino, amakongora, etc.

Thorough, adj., mali.

Thoroughly, adv., kimu, mali.

Those. *See* DEMONSTRATIVE AD-
JECTIVES, p. 58.

Though. *See* although.

Thought, s., ekitekerezo.

Thousand, orukumi.

Thread, s., ekuzi.

Threaten, v. tr., okukanga.

Threaten, v. intr. (of clouds), oku-
bundabunda.

Three, num. adj., -satu.

Thresh, v. tr., okusekura.

Threshing-floor, s., orubuga. **Wooden mortar for pounding grain**, ense-
kuro.

Throat, s., omumiro.

Throng, s., ekitebe.

Throng, v. tr., okufunza, okugote'ra.

Throw, v. tr., okuhungura. **Throw away**, okunaga. **Throw down in wrestling**, okutera hansi.

Thumb, s., ekajara kisaija.

Thunder, v. intr., okuhinda. **It thunders**, iguru lihinzire.

Thursday, s., ekiro ekyakatano.

Thus, nukwo.

Tick, s., ekibo, enguha.

Tidings, s., amakuru.

Tie, v. tr., okuboha. **Tie very tightly**, okuboha digidigi. **Tie loosely**, okujegya.

Till, until, prep., okuhikya, okuhi-
kaha.

Time, s., ekicu, akasumi.

Time, what is? Esaha zingaha?

Time, I have not, Tinyina mwanya.

Time (long ago), adj., ira, kara.

Time, it is, esaha zihikire, akasumi
kahikire.

Times, s., emirundi, enkanjaiga.

Timid, to be, v. intr., okuhwi-
hara.

Tire, v. tr., okujwahya.

Tired, to be, v. intr., okujwaha oku-
sota; (*with work*), okuruha.

To, prep., ha, hali.

Tobacco, s., etaba.

To-day, adv., hati, izoba linu.

Together, prep., ahamu.

Token, s., akokuro'raho.

Tomb, s., ekituro.

Tongue, s., orulimi, engambo.

Tooth, s., erino.

Top, s., erugulu.

Top, on the, prep., ha rugula ya.

Torment, v. tr., okucanza.

Torn, to get, v. intr., okutemuka,
okuhulika.

Tortoise, s., akanyamankogoto.

Touch, v. tr., okukora(ho).

Tough, verb. adj., -kaqadaire.

Toward, prep., hali.

Tower, s., orukomera.

Town, s., orubuga.

Track (*of animals*), ekisinde ; (*of thing dragged*), ekirale.
Trample, *v. tr.*, okulibata.
Transform, *v. tr.*, okuhindura.
Transparent, to be, *v. intr.*, okuro-rana.
Trap, *s.*, omutege, obuhya, ekisuli.
Travel, *v. intr.*, okugenda orugendo.
Tray, *s.*, orucuba.
Tread, *v. intr.*, okulibata.
Treasures, *s.*, ebikwato.
Treaty, *s.*, ekiragano.
Tree, *s.*, omuti.
Tremble, *v. intr.*, okutukumira, okutengeta.
Trench, *s.*, omukura.
Trial by ordeal, to make, *v. int.*, okutera entenyi.
Trial of, to make, *v. tr.*, okulenga.
Tribe, *s.*, oruganda.
Tribute, *s.*, omusoro. **Collect tribute**, okuzinisa.
Trick, conjuring, *s.*, isano.
Trouble, *v. tr.*, okugadya, okuita kubi.
Trouble, *s.*, obujune, omuhito.
Trousers, *s.*, empale.
True, *adj.*, (w)amananu.
Truly, *adv.*, mananukwo, mazima-kwo, mali.
Trumpet, *s.*, ikondere, enkule.
Trust, *v. intr.*, okwesiga.
Trustworthy, *adj.*, (w)okwesiga.
Truth, *s.*, amananu, amazima.
Try, *v. tr.*, okutegekaniza.
Tuesday, *s.*, ekiro ekyakasatu, ekiro ekyokubanza okusoma.
Tumble, *v. intr.*, okugwa, okura-gara.
Tumult, *s.*, okuimuki'ra.
Turf, *a. s.*, ekisindikwa.
Turn, *s.*, orubu.
Turn, *v. tr.*, okuhindura, okumyora.
Turn inside out, okuhinguliza.
Turn upside down, okujumika, okuculika. **Turn out**, okubinga.
Turn, *v. intr.*, okuhinduka.
Tusk, *s.*, omusanga, erino.
Twelfth, *ord.*, (ekya)ikumi na -biri.
Twelve, ikumi na -biri.
Twenty, *num. s.*, amakumi abiri.
Twilight, obuire bwasa kura.

Twin, *s.*, omurongo.
Twist, *v. tr.*, okuhotora.
Two, *num. adj.*, -biri.

U.
Ulcer, *s.*, ekihoya.
Ultimately, *s.*, ha nyuma.
Umbrella, *s.*, emamvuli ; (*Sw.*), entamusiya.
Uncle, *s.*, isento.
Uncover, *v. tr.*, okufundukura, okusukura.
Under, *prep.*, hansi ya, omunda ya.
Understand, *v. intr.*, okukenga.
Undo, *v. tr.*, okusumu'ra, okuboho'ra.
Undress, *v. intr.*, okujura.
Unfold, *v. tr.*, okusasanuza (?) ; *like flower*, okusasanura.
Unite, *v. tr.*, okuteraniza ahamu, okusumikaniza.
Unlawful, ekitali kyebiragiro.
Unless, *conj.*, rundi.
Unripe = *not yet ripe*.
Unruly, to be, *v. intr.*, okwema.
Unthatch, *v. tr.*, okusaku'ra.
Until, *conj.*, okuhika, okuhikya.
Untruth, *s.*, ebisuba.
Up, *prep.*, haguru. **Go up**, okutemba. **Catch up**, okutangisa.
Upon, *prep.*, ha.
Upset, *v. tr.*, okusesa.
Us, *sep. pro.*, itwe ; *insep. pro.*, tu-
Usage, *s.*, engeso.
Use, *v. tr.*, okukoza.
Usher in, *v. tr.*, okuranga.
Utterly, *adv.*, kimu, (*with prepositional verb*).

V.

Vain, to be, *v. intr.*, okwekunika, okwenyumiza.
Vain, in, *adv.*, obusa (*with prepositional verb*).
Valley, *s.*, ekihanga, omugera.
Valour, *s.*, obumanzi.
Valuable, *adj.*, (eky)omuhendo.
Valuables, *s.*, ebikwato.

Value, *s.*, omuhendo.
Vapour, *s.*, ekiho, orwoya.
Various, *adj.* (ebi)ndi n(ebi)ndi.
Vegetable, *s.*, omukubi.
Vengeance, to take, *v. tr.*, okuhora enzigu, okuhigana enzigu.
Venom, *s.*, obusegwa.
Venture, *v. intr.*, okuguma.
Verdigris, *s.*, oruhumbo.
Very, *adv.*, imuno.
Vessel, *s.*, ekibindi.
Vex, *v. tr.*, okubihiza.
Vigour, *s.*, amani.
Vileness, *s.*, ekimasa.
Village, *s.*, ekika (*not a Kinyoro village*).
Vinegar, *s.*, amarwa agenkenku, or agakenkere.
Viper, *s.*, encwera.
Visible, to be, *v. intr.*, okurorwa ; (*at a distance*), okulebuka.
Vision, *s.*, okwolekebwa.
Visit, *v. tr. and intr.*, okubungira, okubunga.
Voice, *s.*, iraka.
Vomit, *v. intr.*, okutanaka.
Vow, *v. intr.*, okurahira.
Vow, *s.*, ekirahiro.
Vulture, *s.*, esega.

W.

Wages, *s.*, empera, omusala (*Sw*).
Wait, *v. intr.*, okuikaraho ; *v. tr.*, okutegereza, okulinda. **Wait upon**, okuhereza.
Wait a bit! *interj.*, banz'oleke ! hake !
Waiter, *s.*, omuhereza.
Wake, *v. intr.*, okusisimuka.
Wake, *v. tr.*, okusisimura.
Walk, *v. intr.*, okugenda. **Walk about**, okugendagenda.
Wall, *s.*, ekisika. **City wall**, omuhuruzi.
Wallet, *s.*, omweko, endyanga.
Want, *v. tr.*, okuse'ra, okwenda ; (*in extremis*), okutaga.
War, to go to, *v. intr.*, okuramaga.
Warm, to be, *v. intr.*, okutagata koyakoya.

Warm, *v. tr.*, okutagasa.
Warn, *v. tr.*, okuhabura.
Wars, *s.*, obulemu. **Civil war**, obwemi.
Wash, *v. intr.*, (*body*), okwoga ; (*part*), okunaba ; (*face*), ha maiso ; (*hands*), omu byara ; (*feet*), ebigere.
Wash, *v. tr.* (*clothes*), okwogya ; (*child*), okunabisa.
Wasted, to become, *v. intr.*, okwanuka.
Watch, *s.*, esaha.
Watch, *v. tr.*, okurole'ra.
Water, *s.*, amaizi.
Water, *v. tr.*, okumisira.
Water-pot, *s.*, omunaga.
Waver, *v. intr.*, okugurukyagurukya.
Waves, *s.* (*of sea*), ebigonzi ; (*of river*), empaya.
Wax, *s.*, ebisasara.
Way, *s.*, omuhanda. **A little way off**, *adv.*, entambu.
We, *s. pro.*, itwe ; *insep. pro.*, tu-.
Weak, *adj.*, -ceke.
Weak, to become, *v. intr.*, okuceka, okudodoka, etc.
Weaken, *v. tr.*, okucekya.
Weakness, *s.*, obuceke.
Wealth, *s.*, obuguda.
Wear, *v. tr.*, okujwara.
Weather, *s.*, obuire. **Wet Weather**, mbunda.
Wedding, *s.*, obugole.
Wednesday, *s.*, ekiro ekyakana.
Weed, *v. tr.*, okumenyamu, okwomberamu.
Weeds, *s.*, ebinyansi.
Weep, *v. intr.*, okucura, oku'ra.
Weevil, *s.*, empuku.
Weigh, *v. tr.*, okulenga, okupima (*Sw*).
Weight, *s.*, obulemezi.
Well, *adv.*, okurungi.
Well, *s.*, iziba.
Well, to get, *v. intr.*, okutega.
Well done! *interj.*, webale ! okozire !
Well, to make, *v. tr.*, okukiza, okutambira.
West, *s.*, obugwaizoba.
Wet, to become, *v. intr.*, okujuba.

Wet, to make, *v. tr.*, okujubya.
 What? *interrog.*, Ki? Kiki?
 What's his or its name, *s.*, nanka.
 Wheat, *s.*, engano.
 Wheel, *s.*, engata.
 When? *inter. adv.*, Di? Li?
 When, *rel. prefix*, obu-
 Whence, *nambere*.
 Whence? Nkaha *with* okuruga.
 Whenever, obu- (*with continuous future*).
 Where? *inter. adv.*, Nkaha?
 Where, *rel. adv.*, ha, *nambere*.
 Whenever, *ha with* hona.
 Whet, *s.*, okuhyora, okutekera.
 Which, *rel. prep.*, eki- (*declinable*).
 White, to be, *v. intr.*, okwera.
 Who? *interrog.*, Oha?
 Who, *rel. pro.*, a-, aba-
 Whoever, (*render by*), -nyaku-, and wena.
 Whole, *adj.*, -ona.
 Why? *Use caus. or prep. verb with ki*.
 Why not? Kiki (*with neg. infinitive*).
 Why! *interj.*, Mara!
 Wicked, *adj.*, -bi, -bihire.
 Wickedness, *s.*, okusisa, obubi.
 Wide, to be or become, *v. intr.*, okugaliha.
 Widow, *s.*, omufakati.
 Wife, *s.*, omukazi, muka-
 Wild, *adj.*, (ekyo)mukisaka.
 Wild animal, *s.*, ekisoro.
 Wild beast, *s.*, enyamaiswa.
 Wilderness, *s.*, irunga.
 Wilfulness, *s.*, obwereme.
 Will, *v. tr.*, okwenda, okugonza.
 Wind, *s.*, embeho, obutiti, omuyaga, ekiyaga; (*at sea*), ihunga.
 Wind, *v. tr.*, okumyora.
 Window, *s.*, ekihuru, edirisa (*Sw.*).
 Wine, *s.*, amarwa (*lit. beer*).
 Wings, *s.*, amapapa.
 Winnow, *v. tr.*, okusegesa.
 Wipe, *v. tr.*, okususura, okuragaza, okusisiriza.
 Wisdom, *s.*, amagezi, amacwacwa.
 Witch, *s.*, omurogo.
 Witchcraft, *s.*, irogo.
 With, *prep.*, na, ahamu na.
 Wither, *v. tr.*, okuhotoka.

Withhold rain, *v. tr.*, okwamura enjura.
 Within, *adv.*, omunda; *prep.*, omunda ya.
 Within, which are (= *wherewith*), *nambere harumu*.
 Without (*me*), ha nyowe ntali (*variable according to class*).
 Witness, *s.*, kaiso.
 Witness, to bear, *v. intr.*, okuba kaiso.
 Witness, to bear against, *v. tr.*, okwomereza.
 Wizard, *s.*, omurogo.
 Woe, *s.*, obujune, omuhito.
 Woe to him! Alifa kubi! Zirimubona!
 Wolf, *s.*, omwaga.
 Woman, *s.*, omukazi.
 Womb, *s.*, enda.
 Wonder, *s.*, ihano, isano, ekyamahano.
 Wonder, *v. tr.*, okuhuni'ra, okwesami'ra, okutangara.
 Wood, *s.*, omuti.
 Wool, *s.*, ebyoya byentama.
 Word, *s.*, ekigambo. Break word with a person, oku(mu)sobeza.
 Work, *s.*, omulimo.
 Work, *v. tr.*, okukora omulimo.
 Workman, *s.*, omukozi.
 World, *s.*, ensi zona.
 Worm, *s.*, omunyongorozo.
 Worship, *v. tr.*, okuramya.
 Worth, *s.*, omugaso.
 Worthy, to be, *v. intr.*, okusemera.
 Worthy, of, to be, *v. intr.*, okuseme'ra.
 Wound, *s.*, emputa, ekihuta. Contused wound, ekifufu.
 Wound, *v. tr.*, okutera orubale.
 Wrath, *s.*, ekiniga.
 Write, *v. tr.*, okuhandika.
 Wrong, *s.*, ekibi.
 Wrong, to be, *v. intr.*, okusobyas.
 Wrong, to do, *v. tr.*, okusisa.

Y.

Yard, *s.*, ekifuba = emikono ebiri.
 Yawn, *v. intr.*, okwesamura.

Year, *s.*, omwaka.**Yes!** *interj.*, Ego! Nukwo! Ni-kyo! A-.**Yesterday**, *adv.*, ijo. **Day before yesterday**, ijweri liri.**Yet**, *particle*, -ki-, -kya-. **Not yet**.
See "not yet" tense.**Yolk of egg**, *s.*, izoba liihuli.**Yoke**, *s.*, ekisengo.**Yonder**, *adv.*, oku, kuli, ifo.**You**, *sep. pro.*, iwe, inywe; *insep. pro.*, o-, mu-; ku-, -ba-.**Young**, *adj.*, -to.**Your**, *poss. pro.*, -awe, -anyu.**Youth**, *s.*, omusigazi.

Z.

Zealous, to be, *v. intr.*, okwekamba.**Zebra**, *s.*, entulege.**Zigzag**, to be, *v. intr.*, okuramara.

THE END.

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